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THE

WOODSTOCK LETTERS

VOL. XLIII. No. 3

MONUMENTA HISTORICA SOCIETATIS JESU.

To an older generation of Woodstock scholars, represented in these latter days by just a few stragglers, who look about a world no longer their own, the person of Father Joseph M. Velez was one of the most conspicuous in the early days of the scholasticate. He was there in days early; but not the earliest. Of the genuine pioneers we have very few left, God so disposing. There are Fathers Devitt, Becker, Shandelle, I hope I am not omitting any one, besides myself. I belong to the *reliquiæ* even older than the worthy Fathers just mentioned—*salva meliore memoria*. For I arrived on a Saturday, and found in the house Fathers Jeremiah O'Connor and Flynn, of happy memory, with three others at most, flourishing amid coal-oil, brooms, and all the insignia of domestic tyranny. The other western man and myself, who arrived that Saturday with Rev. Father Paresce of blessed memory, were immediately caught with the general fever of domineering over that house, high and low; and then only did the other tardy people just mentioned with the rest of the ninety, come trooping in. On the following Friday, Woodstock College was born, with a solemn dedication by Bishop Miége (1869).

In the course of time, several relays of Spanish scholastics came to the college. In the first party of three was Father Velez; and as he was certainly there in the third year of Woodstock, he must have been a fellow theologian of Father Devitt, who, a year later, passed from philosophy into theology. Then, a few years afterwards, came Fathers Ipiña and Cristobal, with whom I was in the theological course. About the same time, I remember Father Marra, a representative of Italian scholastics. If, at that critical period, we owed a debt of undying gratitude to the learning

and virtue of so many professors, chiefly Italians, with one or two Spaniards among them, we owed not a little to the unobtrusive influence of those young men, so excellently formed, and so gifted with intellectual parts. Father Velez, who had been professor of physics in Havana, was a distinguished specimen for all his estimable qualities.

Some twenty-five years later, I met him in Madrid. The brother who was waiting at the station, and knew no English, accosted the unmistakable strange priest, dressed *á la gentleman*, and handed me a little note. It was in English from Father Velez, extending me a hearty welcome. He was at that time the business manager of the *Monumenta Historica Societatis Jesu*. I found him full of life and spirits. He showed no signs as yet of that progressive paralysis, which a few years afterwards crippled him, and then carried him off to his reward—depriving the monumental work of one who was partly its founder, and removing a confessor, who was highly esteemed by the clergy of Madrid. For, though the regular exercise of the ministry was interdicted to the writers, still priests dropping in at any time took up, he told me, as much as one or two hours a day with the hearing of confessions.

Debarred from other ministerial work, he said that he was supremely happy in his labors for the *Monumenta*. In his documentary researches, and in his editing the papers, he enjoyed daily consort with our sainted Founder and the great men, who had made the Society what it is. He found there the origin and growth of so many things, which characterize the structure and life of the Society. And this leads me to speak of the ample publication, which has been the fruit of twenty years' labor, and is now being brought to a happy termination.

The remote origin of the work dates more than forty years back from the present time. Like so many other good things which have been the fruit of dispersion and exile, a series of St. Ignatius' Letters, called the *Cartas de San Ignacio*, began to be published in Madrid (1874), when the Spanish scholasticate was still at Poyanne in France, exiled since the revolution of 1868. Several volumes of the Letters had been published, when the little band of Fathers who had the work in hand came to be broken up, by change of destination or other causes. A chief spirit among them was

Father John Joseph de la Torre, who was made Provincial of two provinces successively, and afterwards was known so well as Assistant for Spain. The fourth volume of Letters remained suspended for many a long year, until at length, Father Velez being charged with the work, the fourth, fifth and sixth volumes of the *Cartas de San Ignacio* were published between 1887 and 1889.

At the same time other labors of publication were developing a department of editors. Under the direction, and with the active co-operation of Father de la Torre, now Assistant, that great volume of incredible painstaking and exactitude, *Constitutiones Societatis Jesu latinæ et hispanicæ cum earum declarationibus*, was published in Madrid (1892), Father Velez supervising the work there, and Father de la Torre with Father Rodeles revising everything with the most minute care at Fiesole. This critical edition reproduces the original Spanish text of our holy Founder, showing the process of corrections made, and the Constitutions in the course of growth. Any one who will examine the modifications, introduced by St. Ignatius in the moulding of his great legislative work, may experience something of what Father Velez mentioned later regarding the *Monumenta* in general, that he discerns more and more distinctly the trend and meaning of legislation in the successive touches and forms shaping the last approved statement. The apparatus of this printed edition completes the work of enlightenment. For, among other precious documents, there is seen the first essay of the Constitutions, as drawn up by our holy Father. Now that, since 1908, we have the phototypic reproduction of the final Constitutions, called the "Autograph," which St. Ignatius kept touching until his death, we are impressed with the development and definition of thought even more than in the great printed volume of 1892; though not in a form so easy to read, nor with such an amplitude of material as the printed edition exhibits.

In the same year, 1892, the General Congregation was held at Loyola, and Rev. Father Louis Martin was elected General. His Paternity said in subsequent years that, from his earliest days in the Society, his mind had been preoccupied with the antecedents of the Order, and his tastes had led him to think of a great history drawn up according to the latest critical

methods. He added that, if his opportunities of contributing thereto in his individual capacity had now dwindled away to nothing, his power of promoting the project had been augmented by his position as General. And, as it had been recognized that the researches necessary for new Latin Annals of the Society were altogether beyond the capacity of any individual historian, he had, with the authority communicated to him for the purpose by the General Congregation, distributed the work of research among divers special writers for particular parts of the Society; so that, with the histories thus exhaustively prepared on the divers parts, he was laying out the ground for an authentic description of the whole. At the same time, he had directed his attention to the new Spanish enterprise which was laid before him at the time of the General Congregation, that of publishing in a series all the ancient documents, belonging to the first age of the Society.

This was an idea which had sprung out of the recent publication, the *Cartas de San Ignacio*. A large quantity of documents had come to light, and yet found no place in that work. The Very Rev. Father Anderledy had already encouraged a preliminary plan. At the General Congregation of 1892, Father Velez who was a member, the three Provincials of Spain, the Assistant Father de la Torre, and the Rev. Father General newly elected, settled in large part the basis on which *Monumenta Historica Societatis Jesu* should be issued in a series of volumes. The difficulties were foreseen; and not least among them that of the financial outlay. But neither then, nor at any time during the twenty years which have since elapsed, was any reluctance shown to making the necessary sacrifices. For works of this kind, it is well known, are not remunerative. The proceeds of publication cover only a part of the expense necessary for production.

Beginning just twenty years ago, in 1894, Father Velez engaged Father Lecina as a colleague, and then successively Fathers Cervos, Agusti, Rodeles, Astudillo, Lirola and Restrepo—not to mention others, who were soon withdrawn, or who withdrew for want of professional aptitude. It does require an aptitude to sit at a desk for years and years, editing what is not one's own, yes, and even producing what is one's own. Travelling about the world in search of documents

might seem to some a charming occupation; but the charm would be found to wear off when such an occupation always lands one at a desk in musty archives, to serve a term of imprisonment entirely at the discretion of the heartless papers.

The chief directors of the *Monumenta* during these twenty years have been Fathers Velez, Rodeles and Cervos. Whatever was the degree of editorial experience at the beginning, practice taught much more of the archivist's technique. As the various series of *Monumenta* advanced, they came to be equipped with summaries of the documents, historical notes, variantes, as well as general introductions describing the codices used and the books consulted. Investigations carried the editors into divers countries outside of Spain—through Portugal, Italy, France, Belgium and Germany. In some places photography simplified the labor and lessened the expense. That supreme art of taking copies by machine dispenses the searcher from one very tedious sort of fatigue, the minute verification, without which no hand-written copy can ever be reckoned as trustworthy.

At the dawn of this centennial year, 1914, which we are now celebrating, the *Monumenta*, after an uninterrupted course of twenty years, are approaching their final term. By the end of December, 1913, 240 numbers had appeared, making 43 volumes. In this collection, seven tomes are on St. Ignatius, and eleven contain his letters and instructions. Similar documents of the two Generals, Lainez and St. Francis Borgia, fill seven more volumes. Eight tomes contain letters of St. Francis Xavier and of others among the first Fathers in the Order. Nine reproduce miscellaneous letters from divers parts of the world. One tome on pedagogy puts together the papers antecedent to the first *Ratio Studiorum* of 1586. There is still a residue of papers and series, which call for publication. With them, this monumental series will close—a perpetual memorial to that filial spirit, as well as that public spirit, which has animated the Spanish provinces in expressing their devotion as members, and in serving at their own cost the whole body of the Society.

Father Cecilio Gomez Rodeles, just before his decease a few months ago, published a History of the *Monumenta*, dedicating the brochure as a tribute of affection

to the Society, on occasion of this its Jubilee year.* He closes his memoir with the expression of some doubts as to further developments; that, after a certain residue of documents shall have been despatched, "there still remain for publication," he says, "not a few treasures relative to the primitive times of the Society, even leaving untouched the extensive funds of transmarine missions, which need a special study and a lengthy preparation. We leave ourselves to be governed by God through the hands of our Superiors, who conduct us with paternal solicitude and foresight, as they have done thus far, supporting our weakness and encouraging us in our good desires."

As to the reception which the series of twenty years have met with in the learned and critical press of different countries, I omit to quote any particular utterances. For I find that the opinions expressed in the erudite world do not differ substantially from such as I have taken the liberty of insinuating above. And so, though not pretending to represent others, I presume the WOODSTOCK LETTERS will allow me to speak in its name, and to congratulate the Fathers of the Spanish provinces on this monumental work, which inspires devotion to the Society, diffuses light on its life, and stimulates all of us to emulate the better things, worthy of our forefathers.

THOS. HUGHES, S. J.

FATHER THEODORE SCHNEIDER,

Rector Magnificus, of Heidelberg University.

A tradition has been handed down to our days that Father Theodore Schneider, the founder of the Mission of Goshenhoppen, had been, before coming to Pennsylvania, *Rector Magnificus* of the University of Heidelberg.

This celebrated University, in virtue of the application of the damnable "principle," *Cujus regio, illius et religio*, which was introduced by the German so-called reformers of the 16th century, experienced, since the days of the reformation, the varying fortunes which befell many other institutions in different parts of Germany.

* *Monumenta Historica Societatis Jesu, a Patribus ejusdem Societatis edita. Historia de la Publicacion . . . por el P. Cecilio Gomez Rodeles de la misma Compañia. Recuerdo del primer centenario de su restablecimiento por Pio VII; 1814-1914.* 8vo., pp. 62. Matriti, 1913.

The University became Lutheran, 1556-1559; Calvinist, 1559-1576; Lutheran, 1576-1583; Calvinist, 1584-1622; Catholic, 1629-1631; during this brief period a few Jesuits were employed as Professors. The University was practically suppressed from 1632-1652. From 1685-1803 there was a partial Catholic restoration, the Jesuits having, since 1703, possession of the chairs of Philosophy and Theology. Even after the suppression of the Society in 1773 ex-Jesuits continued to teach. In 1803 came the universal cataclysm, when all Germany was for some years under the heels of Napoleon.

Father Schneider was born at Geinsheim, in the Palatinate in 1703, and entered the Society in 1721. He came to America in 1741, when he was about 38 years old. He must have been a man of exceptional ability and of unusual distinction. It is certain that he was at one time Professor of Philosophy and of controversy at Liege, in Belgium. Father Carlos Sommervogel, in the *Bibliothèque de la Compagnie de Jésus*, tells us that Father Schneider, as dean of the faculty of Philosophy at Heidelberg, presided at a public disputation *De Universa Philosophia* for the degree of Doctor of Philosophy. This was in the year 1740. But what about the *Rector Magnificus?*

Gilmary Shea, in his History of the Catholic Church in North America has this statement about Father Schneider: "He is said to have been Rector of Heidelberg." Father Huonder, in his interesting volume, "German Jesuit Missionaries in the 17th and 18th Centuries," says categorically that Father Schneider was Rector Magnificus of Heidelberg. (This volume, published in 1899, was exhaustively reviewed in the WOODSTOCK LETTERS). Father Huonder refers to the *Pastoral-Blatt* of St. Louis, 1874. The Catholic Encyclopedia also affirms Father Schneider's Rectorship at Heidelberg without proof or reference.

For nearly a quarter of a century, ever since I heard of the tradition prevailing in the Maryland Province, which I mentioned above, I have been trying and trying in vain to establish the fact, if fact it was, that this young Jesuit, before coming to the wilds of Pennsylvania, had been Rector of a German University. I wrote to several Fathers of the German Province, asking them to get the information at headquarters, i. e. from the archives of Heidelberg University, but my efforts were in vain. I should have written to the University

authorities myself, and they would have supplied the authentic information at once. What we have failed to do, an outsider has done for us, and it is an authentic historical fact that Father Theodore Schneider was for a year *Rector Magnificus* of Heidelberg University.

CATHOLIC COLONIAL SCHOOLS IN PENNSYLVANIA

BY THE REV. JAMES A. BURNS, C. S. C. PH. D.

EDUCATIONAL BRIEFS.

No. 21. Jan. 1908.

GOSHENHOPPEN.

A peculiar interest attaches to the school at Goshenhoppen. The Jesuit missionaries in America, it has already been observed, were men of marked abilities and learning, as a class—men, oftentimes, who had occupied places of distinction in the seminaries or universities of the Order in the Old World. The German Jesuits who labored in the rough mission fields of Pennsylvania during those early days were men of this kind. Of Father Wapeler, Bishop Carroll wrote that "he was a man of much learning and unbounded zeal." He referred to Father Schneider as a "person of great dexterity in business, consummate prudence and undoubted magnanimity" and said that "he spread the faith of Christ far and near."[1] An old Jesuit catalogue refers to the founder of the Goshenhoppen mission as, "Theo. Schneider, qui docuit Philos. et controv. Leodii. et fuit rector magnif. Universitatis Heidelbergensis."[2] Father Schneider was born in Germany in the year 1703. He entered the Jesuit Order while still young, and his superior talents caused him to be sent, after ordination, to the famous Jesuit seminary at Liège, in Belgium, where he taught both philosophy and theology. Subsequently, he was sent to Heidelberg, to teach in the university or the college established by the Jesuits in connection with the university in 1703. Heidelberg was a Catholic university then, the Faculty of Philosophy, from the year 1716, being under the control of the Jesuits.[3] In this way, Father Schneider came to be chosen, and installed as rector in

(1). U. S. Cath. Mag., IV, p. 250.

(2). Ibid.

(3). Paulsen, Geshichte des Gelehrten Unterrichts, p. 278.

December, 1738, his term of office lasting until December of the following year.[4]

It was a high distinction to have come to one comparatively so young—a fine tribute to his talents as well as to his popularity, and it opened up the prospects of a brilliant career. But a nobler and holier fire than that of intellectual ambition burned in the soul of Father Schneider. Like St. Francis Xavier, he turned aside from the shining heights of academic fame, to devote himself, as a poor missionary in a distant land, to the ministry of souls. There was a call for German priests from the far-off frontiers of Pennsylvania, and Father Schneider was one of the two who were sent from Germany to inaugurate the apostolic work.

It is interesting to contemplate the brilliant young priest, fresh from the honors and the experience gained while fulfilling the office of Rector Magnificus of Heidelberg University, gathering the poor German children of Goshenhoppen and vicinity about him in his little room, to teach them, along with the simple catechism, the rudiments of a brief pioneer education. There can be no doubt that he himself took up the work of teaching, soon after his arrival in 1741. Reading, writing and spelling were about all that was taught in that early period in the schools that were being started everywhere in the colony. Little if any attention was given to what is now called arithmetic. The term of schooling was brief, the pupils were few and of all ages. There was no church in Goshenhoppen as yet, Mass being said in one of the farmers' houses. Father Schneider took up his residence in a two-story frame house, the largest, probably, in the vicinity, and here, according to local traditions, he began his school. The school was eagerly attended by all the children of the whole neighborhood, Protestant as well as Catholic, it being the only one in the place. Father Schneider, in fact, soon made himself greatly beloved by the members of all denominations, and there is a tradition that when, in 1745, he com-

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(4). For the date of Father Schneider's rectorship of Heidelberg University I am indebted to Prof. Wille of that institution, who, at my request, made a search of the archives for the purpose. The archives reveal nothing more about Father Schneider than the fact of his having held the office of rector and the dates. For the manner of electing the rector, and the duties and honors attaching to the position, cf. Raumer, Geschichte der Pedagogik, Vierter Theil, S. 18 et seq.

menced the work of building a church, the Protestants of the region were not less generous than the Catholics in helping to furnish the necessary material means. It is pleasant to record that the educational zeal of the first schoolmaster at Goshenhoppen was not forgotten by the descendants of the early settlers. More than a century afterwards, the public school authorities of the district showed their appreciation of what he had done, by an arrangement which provided for the education of the children of the Goshenhoppen parish school at public expense.

BENEDICT GULDNER, S. J.

THE MISSION OF LOWER ZAMBESI

From the Proclamation of the Republic of Portugal, October, 1910, to February, 1912

GENERAL INFORMATION.

The mission of Lower Zambesi included in October, 1910, six stations: Quelimane, situated to the North of the mouth of the Zambesi River was the residence of the Superior General of the Mission. It is the county seat of the Quelimane district. Coalane was the second station, about four miles from Quelimane. Chipanga, on the right bank of the Zambesi River and under the jurisdiction of Quelimane district. Boroma, perched on a hill, on the right bank of the Zambesi river. Angonia to the North, not far from the English colony. These two latter stations in the district of Tete. Miruru almost on the English frontier, was in the same district. Nevertheless at Zumbo, a town about six hours walk from Miruru, the sergeant in command of the military post had administrative powers over the station of Miruru.

A MISSIONARY'S DIARY—OCTOBER, 1911.

Tuesday, 4th. The Revolution breaks out in Lisbon. Here at Quelimane the telegraphic communications are interrupted. This interruption presages ill for the future. We learnt from the latest Portuguese papers received, that the Republican and Revolutionist propaganda had made great progress throughout Portugal and especially in Lisbon. King Manuel had become

unpopular even among royalists. It was known afterwards that on the very eve of the Revolution the King had allowed a decree to pass closing two of our houses.

Wednesday, 5th. The Republic is proclaimed. At Quelimane the arrival of Mr. Pinto Basto, the last of the Governors appointed by the King. He had left Lisbon on the 1st of September. In his address of welcome he explained his programme. King Manuel himself, he said, had appointed him to Quelimane and he had an interview with him before his departure. The mission brass band went to the reception. It was on this occasion that it played the Royal National Anthem for the last time.

Thursday, 6th. Private cablegrams bring the news of the Proclamation of the Portuguese Republic.

Friday, 7th. The news of the Proclamation officially announced. The text of the despatch sent to the Governor of Quelimane was as follows: "Republic proclaimed by Portugal, grand enthusiasm among navy, army, people. Tranquillity is absolute." This despatch had been sent by the Secretary of the Navy of the Republican Provisional Government to Mr. Freire d'Andrade, Governor General of the province of Mozambique, residing at Lourenço-Marques. It was cabled the very day of the Proclamation. He communicated it only to his Secretary, Mr. Souza Ribeiro, a Royalist at heart, who wept bitterly at the fall of the Monarchy. The telegram was not made public immediately. Nevertheless at Lourenço-Marques the news was known and it was known also that the Governor had received an official telegram. A deputation was soon appointed and it went to the Governor's palace, requesting the publication of the official telegram announcing the great event. Mr. Freire d'Andrade acquiesced, and mumbled a few words of excuse for not publishing it sooner.

Sunday, 9th. A false rumor was circulated. The President of the new Republic had been killed by a priest as it was said. The police and the Custom officers told the children of our school that they would avenge the death of Mr. Theophilue Poraga, by putting to death all our Fathers of Quelimane.

Tuesday, 11th. To-day the soldiers of the Quelimane district gave their word of honor to defend the Republic and its interests. There was one exception. Mr. Botelho Moniz, Captain of a frigate, in commission at

Quelimane, refused in these words. "I have sworn to protect the king and the country. It is true there is no more king, but the country remains at least." This was the end of his career as an officer.

Thursday, 13th. Arrival of the Bishop of Mozambique at Lourenço-Marques. He is prohibited from entering the city by the Governor-General, on account of the feeling of the people against him. Two or three days later he left for Inhambana where he spent a month and a half. He came back to Lourenço-Marques when the feeling had died down. The Bishop had gone on a visitation to Mozambique City. He had left Lourenço-Marques on September 16th, in the evening. He passed through Quelimane on the 22nd and paid us a short visit. At Mozambique he heard of the Proclamation of the Republic and telegraphed at once to the Governor-General, who was a particular friend of his, announcing his return. The Governor, knowing the feeling of the people begged him to stay away, as he could not answer for his safety. But the Bishop took the first boat bound for Lourenço-Marquez. A rumor spread that the Bishop had been imprisoned by the Governor-General.

Saturday, 15th. The Proclamation of the Republic in the City Hall of Quelimane. The ceremony was uneventful. The Governor, Mr. Pinto Basto and the President of the Council of Aldermen, Mr. Severino Dias were Royalists. At the end of the ceremony a few individuals wearing red caps shouted outside: "Down with the Priests, hurrah for the Republic!" About 8.30 P. M. a policeman who had probably been paid by the Republicans passed near our house and that of the Sisters of Cluny, shouting at the top of his voice, "Long live the Republic. Death to Jesuitism."

Thursday, 20th. A despatch from Chipanga to the Superior of the Mission informs us that the subsidies granted by the "Company of Mozambique" have been withdrawn. These subsidies were granted for the Mission school. The Mission of Chipanga was situated in territory belonging to the "Company of Mozambique." A regulation known as "Regulamentos de Prazo" provided that this Company should aid the Mission.

Saturday, 22nd. The Royal Emblems are taken down from the public buildings.

Monday, 24th. At night, Rev. Father Superior learnt that the Governor of Quelimane had received a telegram from the Governor-General, requesting him to look for teachers to replace the Fathers and the Nuns. During the night we burn the catalogues of the Society for fear they might fall into hostile hands.

Tuesday, 25th. Our books of Rules, Institute, are carried to the country house of Mr. C. a worthy friend of Ours. A few hundred dollars are handed to Mr. M., a most reliable man, who puts the money in the bank under his own name.

Toward the end of October, Very Rev. Father Superior, judging that our situation was unsafe, thought it prudent to ask hospitality from the neighboring missions of the Society in case of a sudden expulsion. The telegram was addressed to Bishop Cazet and to the Superior of Rhodesia. It ran as follows: "Versamur periculo expulsionis; possumusne tuis missionibus recipi cum novem monialibus—Superior Zambeziæ Missionis." The answer was not long in coming: "You will be received with open arms."

NOVEMBER.

About the beginning of the month, Rev. Father Superior informed Countess Ledochowska of our situation. The Countess was a great benefactress of the Zambesi mission; it was but right to acquaint her with our critical position.

It was becoming more and more alarming at Quelimane. We began to sell our furniture, etc., etc. The Sisters of St. Joseph of Cluny did the same. The mob was so indignant at our manner of acting, that they wanted to place detectives at the four corners of our house. Their indignation led them so far as to lodge a complaint with the Governor-General. They sent a telegram to his excellency, the Governor, stating that the Jesuit Missionaries and the Nuns were selling furniture, etc., and requested their immediate expulsion. The Governor's answer was: "Leave the Jesuits and Nuns in peace; the furniture is theirs." He added however that the decree of expulsion would come into force as soon as it would be published in the Official Bulletin of Lourenço-Marques.

At the beginning of the month also, the people of Tete, a town about twenty miles below Boroma, on the Zambesi River, stopped the "Salvador," a boat belong-

ing to the Boroma Mission. The "Salvador" was returning from Chinde, a harbor at the mouth of the Zambesi, with a cargo of provisions for Boroma, Ongonia and Miruru. The lawless mob declared the "Salvador" with her cargo State property. The news drew a protest from the Fathers of Boroma. The authorities ordered the restitution of the ship and her cargo, to the chagrin of the anti-clericales of Tete.

Seeing the state of affairs the Fathers of Boroma hurriedly disposed of their goods. The Salvador was bought by a Mussulman and the people of Tete obliged him to wave at her mast-head the Republican colors. The new flag looks much like the Mahometan ensign.

The protests against the sale of our properties were even carried to the Colonial Secretary at Lisbon. The authorities of Tete, of their own initiative, annulled our sales without any sense or reason, but towards the end of December au order from Lisbon made good all our rents due before the 17th of December.

Sunday, 4th. About 3 P. M. the Mayor of Quelimane begged us not to give a concert on the public square as it was our custom. The European mob had agreed to demand the playing of the Republican Hymn and in case of refusal to stone the band-master and break the instruments. The authorities of Quelimane were unable to maintain order. About 9.30 P. M. the mob after waiting in vain for the band came to sing the Republican song under our windows as a protest. The following Sunday there was no concert on the square. On the 25th, which was a Sunday, about 1 P. M., the President of the Council of Aldermen, Mr. J. N., a royalist came with Mr. P., a Republican and an active Free-Mason. They begged us to have a concert that night. They added there would be nothing to fear if only we consented to play the "A Portugueza," the music of which they gave us. We were forced to comply with their wishes for fear of the mob. The school band went out accordingly and no harm was done them.

Thursday, 16th. Rev. Father Superior receives a telegram from Rev. Father Cabral, announcing that none of Ours in Portugal had been killed during the Revolution. Believing that the decree of expulsion would shortly be applied to Zambesi he gave each one his status.

During the month of November, the Fathers of French, German and Austrian nationality[1] protest with their consuls against their expulsion and request the protection of their respective Governments. The French Vice Consul residing at Quelimane explained to his Consul at Lourenço-Marques the actual situation of French religious in Zambesi, and presented their request for protection. But the Consul answered that the French Government would not protect them unless they left their order.

The German Consul at Lourenço-Marques, a Catholic, took the position of the Missionaries to heart. He sent numerous cablegrams to Berlin, and to the German Ambassador in Lisbon. He begged the Austrian Consul to aid him, "for," he said, "it will be easier for me to succeed in keeping the Fathers in Zambesi, since the Society of Jesus is officially acknowledged in Austria."

The German Consul was very bold. He went to the Governor-General to speak in favor of the Jesuits. The Governor answered that he did not want to hear anything about them, and begged to be let alone. The Consul answered with Teutonic coolness: "The question of the Jesuits is in no way an indifferent matter for me. I have received instructions from my Government on this subject." The Governor changed his tone immediately and was thereafter very courteous in receiving the German Consul. The worthy man became quite enthusiastic in the cause of the Missionaries after learning from his Ambassador in Lisbon the words of Mr. Alfonso de Costa, the famous Minister of Justice. The Minister declared that the treaties of Berlin and Brussels protected the Jesuits in Zambesi.[2]

DECEMBER.

Thursday, 1st. Feast of the "Portuguese Restoration," a gala day even under the Republican regime. At Quelimane, acceding to the wishes of the President of the Council of Aldermen, the Mission brass band

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[1] We were 38 Missionaries. Portuguese 16, German and Austrian 13, French 5, Spanish 2, 1 Russian Pole and 1 Brazilian.

[2] Thanks to the treaties of Berlin and Brussels the fate of our Macao Fathers did not befall us. These Fathers had to take refuge in Hong-Kong (an English colony) from the first days of October. These two treaties gave full right to any religious of any nationaliiy or belief to preach to the natives. The treaty of Berlin extended only to three of our stations, Quelimane, Coalane and Chipanga. The treaty of Berlin drawn up more recently, covered the whole Mission of Zambesi.

played very early in the morning the Restoration hymn while marching through the main streets.

Saturday, *10th.* About 9 P. M. Rev. Father Superior received a telegram from the Pastor of Lourenço-Marques (a secular priest). It ran thus: "Excofe." This meant that the decree of expulsion and confiscation of our property had been published in the Official Bulletin of Lourenço. This telegram was sent according to agreement between the Pastor and Rev. Father Superior. A code had been made up so as to let us know in a few words the tenor of the decree of expulsion as published in the Official Bulletin. We expected the news of our expulsion, yet we were deeply moved at receiving it.

Sunday, *11th.* Rev. Father Superior receives a long telegram from Lourenço-Marques. The Bishop of Mozambique exhorted our Fathers and all the Missionaries in Zambesi to accept the secularization offered by the Government, for fear of losing the fruits of so many labors and so many sacrifices. He would receive us then as secular priests. He requested at the same time an answer before the 20th of the present month, as in case of refusal our expulsion would be fixed for the 1st of January, 1912. During the following days Rev. Father Superior asked several times by telegraph the conditions of secularization, but no answer came. At length he cabled to the Bishop: "If secularization means that we should declare that we do not belong to the Society any more, it is impossible to accept." This time the answer came immediately: "Patience! Deus providebit!"

Meanwhile Rev. Father Superior had informed Rev. Father General of the proposal. He settled the question by telegraphing: "Negative." We learnt later that the secularization offered to the Zambesi Jesuits was a great favor from the Republic obtained through the intervention of Germany and Austria. Let us quote article 44 of ch. IV in the decree on the properties of Congregations. "The punishments described in article 6263 of the Penal Code shall be applicable to all the members of the said Society of Jesus, who live or lived in Portugal or her Colonies, and whose names are found in the Diario do governo"[1] of December 25th,

[1] The "Catalogus Provinciæ Lusitanæ" ineunte anno 1910 was seized in our houses of Portugal and published *word for word* in the "Diario do governo" of Dec. 25, 1910. A translation of the vernacular was printed side by side with the Latin text.

1910, whether they be found on or try to penetrate into Portuguese territory before twenty complete years after they leave the Order of Jesuits, and the same shall be applied to any Jesuits who will enter Portugal the arrest of whom can and must be made by any citizen." On the refusal of the Jesuits to accept secularization Germany and Austria continued their correspondence with the Republican Government.

Friday, 16th. The last Royal Governor of Quelimane leaves for Portugal. They say he had kept the Royal emblems on his cap up to the very day of his departure.

The new Republican Governor arrives at Tete. The Aragao, as he is called, is a former pupil of Campolide. The new Governor had taken a most active part in the Revolution. The Republic ever most generous in rewarding her heroes conferred on Mr. Aragao the Governorship of Tete. It is on this territory that our mission of Boroma is situated. The new Governor had been a friend of ours and used to visit frequently the Superior of the Mission of Chipanga. His last trip to Lisbon and especially the smoke of revolutionary powder have made of him a new man. He had no more pressing order given at his arrival than to suppress the annual support conceded to our Missions of Boroma, Angonia and Zumbo.

Thursday, 22nd. The new Republican Governor of Quelimane arrives. Mr. Carvalho, as he is called. The many streets are decorated with flags to celebrate the arrival of Mr. Carvalho. The President of the Council of Aldermen, Mr. José das Neves, had invited the Mission brass band to the festivities. The band was to play first at the quay, and then during the Governor's visit to the Town Hall. But some Republicans wanted to throw dust in the eyes of the Governor. They privately invited the best players in our band to accompany them, and with the help of a few old instruments formed a small band. With these, the Republicans went to meet the Governor in a launch flying the Republican colors. This was a blow meant for us and the President of the Council of Aldermen, who is according to the real Republicans, nothing but a half-fledged Republican.

Sunday, 25th. A sad Christmas for us. No midnight Mass. Mr. Botelho Moniz has said during a visit

to the Quelimane Governor, that in case of expulsion we would be treated with all possible consideration.

Monday, 26th. A telegram from Lourenço-Marques to the Governor of Quelimane orders him to suspend all proceedings against the Jesuits until further notice.

JANUARY, 1912.

Sunday, 1st. This day was to be the date of our expulsion, but thanks to the intervention of Germany and Austria it is put off.

Tuesday, 3rd. The Superior of Boroma sent us a telegram from the German Consul at Lourenço-Marques allowing us until the 31st of January to be ready for our trip. Each one will be able to carry away all personal effects. All this again thanks to Germany and Austria.

Wednesday, 4th. Inauguration of the new Republican flag at Quelimane. A new Council of Aldermen made up of Republicans. The ceremony was this time enthusiastic. The Mission brass band, invited again by the Republicans enhances the ceremony by playing the National Republican Hymn "A Portuguesa" at 8.30 P. M. A march with torches, followed by a concert on the Common. At 10.30 Republican demonstration before the houses of all foreign Consuls.

Thursday, 5th. Rev. Father Superior was summoned to Lourenço-Marques by the Bishop, at the wish of the German Consul who desired to confer with him about the Mission and the Missionaries.

Friday, 6th. Rev. Father Superior starts for Lourenço-Marques.

Thursday, 19th. Father Witz, superior at Boroma, sends us the news of the near departure of the Sisters. The Governor of Tete issued the order of expulsion and accordingly, they will leave on the 25th.

Saturday, 22nd. Father Superior returns from Lourenço-Marques. He speaks highly of the German Consul. We gave him the telegram received on Thursday. Instantly he wired it to the Bishop of Lourenço-Marques, who informed the German Consul. Straightway the Consul went to the Governor General and an order to let the Sisters alone was immediately sent by telegraph. On the evening of the same day a despatch from Boroma told us that by order of the Governor of Tete, an inventory had been made at our Mission. The German Consul was informed of it immediately.

Here are the details of the taking of the inventory, written a month later by Father Witz, Superior of Boroma.

On the 20th or 21st of January, about 11 P. M. a few individuals came in the name of the Governor to take the inventory of the whole Mission of Boroma. The hour being quite late the work was put off till the morrow and they went to sleep on the verandahs. While they slept, Ours and the Sisters hid all the valuables they had. On the morrow they began their work. They went so far as to cause boxes to be broken open and treated us with very little delicacy. The Sisters on the contrary were nicely treated and were allowed to carry away all they wanted. A German ship was waiting for them in the Zambesi River at the foot of the hill where the Mission stands. The Sisters were resigned, even glad, to leave, rather than live amidst such people. The Governor of Tete came to the Mission during the day. Father Witz asked him about the fate Ours were to expect: "I received no orders as to that," he said. At this juncture a despatch from the German Consul arrived. The Consul informed Father Witz that the expulsion of Ours and the Sisters had been put off till the receipt of new orders from Lisbon. As the telegram happened to be in Portuguese, the Father showed it to the Governor. He in answer replied coldly that in fact he had received no order of expulsion, but only an authorization to pay the trip of the Sisters in case they wished to return to Europe. The Sisters returned.

About mid-January a telegram from Boroma announced the flight of Ours and of the Nuns living at Angonia and Zumbo (Miruru). They had taken refuge on English territory. Letters received later gave us details.

Our Fathers and the Nuns at Angonia being far from Boroma and any other European center heard about the actions of the Republicans at Lisbon. There was a rumor that soldiers were to be sent to bring them all prisoners to Tete. Accordingly they took refuge in Nyassa Colony where the French Missioners received them with open arms. In their flight they had carried off all they could, even the cattle, and their cattle almost got them into serious trouble. There was a treaty signed between England and Portugal to the effect that no cattle should be passed across

the frontier on either side under penalty of a heavy fine. Some one knew of this and acquainted the Governor of Tete. A suit was brought against our Fathers of Angonia, but thanks to the general amnesty granted by the Republic, the affair was dropped.

Our Fathers of Zumbo (Miruru) read the news of the Revolution in foreign papers which recounted in vivid colors acts of cruelty and horrid treatment meted out to Ours at Campolide.

To add to their trouble, a flood caused by torrential rains interrupted all telegraphic communications, and the letters took one month to come from Miruru to Quelimane. The poor Missioners did not know the least thing about the state of things at Zambesi. They thought we had already gone into exile. As if to crown all, the sergeant who acted as military Commander of Zumbo showed himself very insolent towards our Fathers. About the end of October, Father L. Baecher, Superior of Miruru made a complaint against several negroes. He was answered that no attention would be given to complaints coming from Jesuits who had lately received a well deserved chastisement in Portugal. At the sight of such a sad situation our Fathers of Miruru began to carry off their goods, the forge, the Carpenter's tools, furniture etc., to the other side of the River to Lifidzi an English colony. The sergeant heard of it and sent word to Ours telling them that in a few days he would have all Ours and the Sisters led prisoners to Tete. Accordingly our Fathers and the Sisters thought it prudent to retire into the English colony. Our Fathers and the Sisters had to work very hard. It was the season of torrential rains and scorching heat. They all were obliged to work, even the Sisters, and had to build their own huts, only a few negroes helping them. Some had to cut down trees and haul wood, others straw, and to add to their misfortunes food was soon scarce.

The end of January saw the Fathers of Miruru and Angonia back at their respective stations, thanks to the intervention of Austria and Germany.

About mid-January Father Superior received a letter from Father Witz, Superior of Boroma. The Superior had been to see the Governor of Tete about the subsidies of our Mission, i. e. the stations of Boroma, Angonia and Miruru. The Governor answered

angrily: "What! Support the Jesuits! Not on your life! If I ever heard that a cent of the National Treasury had been given to the Jesuits I would send soldiers to bring it back!" And to think that this man was one of our pupils at Campolide!

Friday, 27th. A despatch from the German Consul announces that through the intervention of Austria and Germany our expulsion is to be delayed.

End of January. Father Superior receives a telegram from Countess Ledochowska: "German and Austrian Plenipotentiaries have protested against ex-expulsion of German and Austrian Missionaries. Appoint a German or Austrian as Superior in each station." Father Superior answered straightway: "We are on the eve of expulsion." It was impossible to follow the Countess' advice on account of circumstances and a transfer of Superiors could not be done in the actual state of the Mission.

During the whole of January the Lourenço-Marques papers have waged a campaign against us. They demanded our expulsion and spread the vilest calumnies against us and the Sisters especially those of Miruru. They requested the Governor to *clean* the regions of Zambesi by driving out those "sinister birds."

A LETTER FROM BRITISH HONDURAS.*

Punta Gorda, Brit. Hond., March 18, 1914.

My conscience these days is roused into consciousness of an old debt I have standing with you. The great fire at Ceiba, of which the papers are telling us so much, reminds me that I promised many moons ago to write to you a long letter about my trip or trips to Spanish Honduras last year and the year before last. It was a rash promise, and I have repeatedly struck my breast and been sorry for it.

However, I shall try to make the duty a pleasant one, inasmuch as the very telling of these excursions into that big country that lies south of us will be to me almost like doing it all over again. When Father Superior intimated, for the first time, that I was to go to Honduras, I felt very happy over the prospect of visiting a country altogether new to me, and indeed

*To Mr. Kemper, S. J., St. Louis.

very little known to any of Ours in this colony. You remember how in Belize we often talked about our going into Honduras, and how it always remained only talk. Well, even before your coming to Belize, for years before, it was often mentioned, but the older heads in the community always shook vehemently every time the subject came up, "Yes, yes, yes, and what would be the good of going down there? Hasn't it been tried before? Wasn't Father Gillett, one of the English Fathers down there, and didn't he get fourteen promises of prospective boarders, and on returning to Belize, wasn't he told by merchants here, who know, that not one of the parties who had promised was solvent? And had not Father Antillach been there?" And when one suggested that good old Father Antillach had spent his time in baptizing babies and preaching to the natives of Puerto Cortez and San Pedro Sula, and was but slightly interested in college work, the old heads kept on moving in the same negative fashion with a "no, no, no, its no use to send a man down there again." There should never have been any force in that argument—it had no value—but it served effectually to retard any serious consideration of entering that vast country in search of boarders for St. John's College of Belize.

However, the time for a change of conduct was bound to come. The arguments based on the failures of two former occasions became constantly weaker. The time was ripe for a more serious discussion on the advisability of trying again. Since Father Mitchell's arrival as Superior of the Mission of British Honduras on December 31, 1910, we began to advertise on a larger scale than we had ever done before. A Spanish prospectus of the college was drafted and sent to every priest in Honduras and Guatemala. Father Fusz was sent into Guatemala, and after some months they sent me into Honduras, as I was the only priest who could be spared at the time.

The journey from Belize to Puerto Cortez in one of the United Fruit Co.'s steamers is a very delightful one. Any old landlubber would rejoice at the prospect of this trip; you can't get sea-sick, as there are only quiet waters down as far as Puerto Barrios, Guatemala, which is the first stopping place. From here to Puerto Cortez, Honduras, a distance of only five hours, the sea is open, unprotected I mean by the coral reef, and some-

times it does get quite rough here. Anyhow, there I was, at Puerto Cortez, legitimately enjoying the novelty of being in a foreign country. Come to think of it, British Honduras is a foreign country too, isn't it? But we have been here so long, we scarcely consider it so. Still, it was quite different there—there were so many Americans. This emboldened me yesterday, while the steamer lay at Puerto Barrios, to set foot on Guatemalan territory. The train from Guatemala City was in—Americans own the line—and the great number of them about the place gave me a sense of security.

I don't remember that I ever told you what happened to Father Dunne and myself some years ago, while we were in the harbor of Livingstone, just a little way—some ten miles or so—from Puerto Barrios. Mr. Baldwin was then agent for the Mobile SS. Company. He was a good friend of Ours, and had invited Father Dunne and myself, both of us scholastics then, for a round trip, i. e. from Belize to Livingstone, Santo Tomas, Puerto Barrios, and back along our own coast to Belize, on which trip we could see how the steamers gathered in the bananas and cocoa-nuts, and all the interesting things connected with that business. You can imagine that such an invitation was alluring, so we got all necessary permission from Father Molina, who was acting Superior at the time, and proceeded. Before we started we had inquired of the American Consul in Belize if there were still any danger connected with such a journey for us Jesuits. He told us that as long as we remained on board there was none, but if we set foot on Guatemala territory there might be, as the laws of Guatemala, as far as he knew, were still in force against us. The Consul for Guatemala, at Belize, told us the same. So you see, we had no intention of landing anywhere on the miserable coast. For further protection, we put on our civilian garb, civilian collar and bright necktie, so that nobody might have the slightest suspicion of our profession. All the same, when we had arrived in front of Livingstone, our first stop, standing off from the land about half a mile, as there is no wharf there, the Jefe Politico, or Mayor of the town, sent out word to Mr. Baldwin that if his two guests intended coming ashore, please to let him, the Mayor, know, as he could then take means to protect them; for he had heard some of the

men say that if these two Jesuits were to come ashore there would be trouble. Needless to say we didn't go ashore, but our surprise was great, as we had thought that our disguise was sufficiently effective.

So you can understand that when the train began to pull out of the station at Puerto Barrios, for Guatemala City, taking along with it the many Americans I had seen and spoken to, I began to feel a bit uncomfortable and got back to the steamer as quickly as I could. It wasn't time for me to make a martyr of myself just yet. I was sent to Honduras to get some boys for our Belize College, so I must let Guatemala and her antiquated and iniquitous laws alone. While talking to some of the gentlemen on the wharf at Puerto Barrios, one of them—I have forgotten his name, some official he was in the railway department—said the Jesuits ought to get a concession of land from the Guatemala Government, and make it a Protectorate of the United States, which he thought would be feasible enough if we could get some Senator interested in the matter. But this big question was beyond my depth. Guatemala, though, in all truth, must be dear to the Society's heart, judging from the Society's past history there. Still, it seems it would be out of the question for our province to put a college there; we haven't enough men. Some Spanish province might, with scholastics that had spent years in the United States, and had become properly accustomed to our language and manner. American scholastics would do wonders in Guatemala. The people are crazy to learn English; witness the many families who are now sending their sons and daughters to our college and convent in Belize, and consider what a sacrifice that must mean to them on account of the difference of currency. Two hundred dollars gold means about $4000 in their money.

Honduras, you know, is open to us. There is some law against Religious living *in community*. There may not be more than two living together in the same house. Such, I have been told, is the law, but from what I have seen and heard there, that law seems to be as old as the hills, and nobody pays any attention to it. That may be, however, because that law has had nothing to feed on for a long, long time; no religious made any effort to get into the country, except lately a few Lazarist Fathers, from Spain, who were given the Mosquito Coast, where there are a lot of uncivilized

Carib Indians, with a few other coast towns thrown in; but these Fathers live in separate residences, one in Truxillo, one at Ceiba, one at Puerto Cortez (most of the time), and the Superior at San Pedro Sula. Another is expected soon, who will be placed at Tela. They are excellent men, and are doing grand work. They have made only occasional visits to the Mosquito Coast, which was intended to be their proper field; their principal work now is done in these other towns I mentioned, but so far nothing has been said or done against them. It is only two years since these Religious came; when I came to Honduras the first time, these places were still in charge of secular priests.

Honduras is a very large country, to say how many square miles it has, I should have to look up a geography, you can do that with greater care and success than I can; I should have to borrow a book from one of our Carib school children, and what eyes he would make to find out that the Padre had still something to learn! I recently read that it is just about the size of Pennsylvania. Its population is about 745,000, and this number is scattered about the country in small towns. The capital, Tegueigalpa, has only some *35,000* souls, and it is the largest of the cities. It lies far in the interior; it would take you ten days good travelling on horse to reach it from the Atlantic Coast. If you intend going there during your vacation, I would advise you to take the train for Puerto Barrios through Guatemala City on to San José on the Pacific; then you go in the steamer from San José to Amapala, whence you can travel per bicycle or automobile to the capital in less than a day. Luckily there is a railroad from Puerto Cortez to Pimienta, some sixty miles inland. This is the famous railroad there has been so much contention about for years. This line runs through San Pedro Sula, a beautiful little town, and one of the largest in Honduras, counting some 6000 souls. La Ceiba, where the big fire was last week, had about the same number when I was there; how many were lost in this sad affair, the papers do not say. Then there is Santa Rosa de Copan, too, perhaps a trifle larger than San Pedro and Ceiba; I should like to go there the next time I am sent to Honduras. Its patrimonio is principally coffee; and there are many well-to-do planters there. It is quite distant from the port, and the boys

would have to make a two or three days' journey on horseback to reach the nearest station on the Guatemala railroad.

These are the "big" cities; the rest, as far as I can make out, are small, and much smaller. I was sent down to visit the Coast towns, from Puerto Cortez on, touching at Tela, Colorado, Porvenir, as far as Ceiba. Truxillo is a bit too far, and besides, it is not the opulent town it once was, and hence there would be little prospect of finding the boys I wanted For mind you, it costs a great deal of money to send and maintain a boy for a year at the Belize college. It looks small enough to us, who are accustomed to this currency—American money being the ordinary thing in British Honduras—but the Honduras dollar is worth only forty cents gold, fluctuating slightly.

Before taking in the coast towns, I was to visit San Pedro Sula, some forty miles inland along the railway. We have some very good friends there, and they treated me as if I was a prince. I called on the priest, Don Rafael Oseguera, who received me kindly. He had been there some ten years, a good man, from what I could gather; his only fault being that he was "very avaricious." So some told me. But I do not believe it. And by the way, I do not believe half the wicked stories one hears about the Honduran priests. Many are not models of priestly perfection, but even these are not as bad as generally painted. Many of our own countrymen, who left the ten commandments behind them when they started for the tropics, do revel in repeating these stories. Of course, they say they are "sorry to tell it," "it doesen't do much good generally to talk about these things, you know," "it may not be all of it true, but it is bad enough, I'm sure" and so on,—but all the same they take the first opportunity to tell newcomers what awful fellows these priests are—morally rotten, etc. Not to mention other charges, take Don Rafael Oseguera—avaricious, they say. I was at Omoa, stopping with a gentleman, who had had a son at our college. Incidentally he told me, that his mother had been quite sick, and that he had sent for Father Oseguera. The latter came all the way from San Pedro, a distance of about fifty miles, and stayed

at the gentleman's house for some six days, while the worst of the sickness was on. When he was about to return to San Pedro, the gentleman wished to remunerate the priest for all his trouble and time, but he accepted nothing except his travelling expenses. That certainly does not look like avarice. But the priest must live; and he must lay something by for his old days when he will be unable to work; and too often, when he justly insists on people paying for baptisms and marriages, he is accused, poor man, of being grasping and avaricious. And so, it may very well happen, that when a priest forgets his dignity in a matter of small moment, it is immediately told, and as it passes from mouth to mouth, it soon becomes a matter of enormous guilt. We have it on good authority, that the spiritual activity and zeal among a great number of the secular priests of Honduras are not the highest, but at the same time when our fellow countrymen down there, and the natives themselves tell their awful stories, I disbelieve the greater part always, and reserve judgment on what is left.

Father Oseguera seemed to have but little influence in the community of San Pedro. He said the Government hampered him a great deal, and I believe it did, but another man would have lessened that interference. There was a beautiful church of a sort of concrete, facing the park. This church had been built about nine years ago by the then Governor of the Department of Cortez, but had since that official's removal been used sometimes as barracks for soldiers, sometimes as a moving picture theatre, and again, as it was shortly before my arrival, for an itinerant circus. When I went in to see it, I still saw remnants of the show-bills on the walls and the stage and gallery seats were there also. Thanks to the tact and managing ability of the present Superior of the Lazarists, the church has since been restored to the people, to be used for the purpose for which it was built.

The priest at San Pedro told me his parish was a large one; rather, not his parish proper, but the number of missions, or outlying stations he was supposed to visit. If I were to write down the names of all the small pueblos he had charge of, I should fill this page. Perhaps the best idea of the number of visits each little place received from the priest can be gathered from

the fact that Puerto Cortez, his largest station, was visited only once a year, and Puerto Cortez is the termination of the railroad, and hence could be got at in comfort. The other pueblos must be reached on horse or mule back, and the priest was a very heavy man, with an injured leg. This state of things has been going on for many years; fancy then the condition of the faith of this people. This picture of San Pedro district may be taken, I believe, as a rough sample of that of most other places in Honduras, except perhaps Tegueigalpa, where the Bishop himself, and his assistants live. I shall try to fill in the picture as I go on.

Let me first state rapidly the work I did here for our college in Belize. From the priest I got the names of some of the families in San Pedro who would perhaps send their sons to Belize as boarders. Then I had a letter drawn up in Spanish, and printed; this I sent to the families that I intended to visit. In the letter I told of the object of the visit, and that I should soon call on them. Six boys were promised us, and they would come in January. They were of good families, who really meant to do something for their boys. The priest also told me that a gentleman at Pimienta, a town farther up the line, had talked of sending his boy. I visited this place, and we now have three boys from there.

Punta Gorda, March 25, 1914.

I promised to write to you about my journeying to Santa Barbara. Well, it was interesting enough for me at the time, but quite devoid of any results except a loss of money and time. At Pimienta I was told about Santa Barbara and Trinidad, and several other villages, where some moneyed people have boys. Santa Barbara was only about seventy miles from Pimienta, and these other places were along that route. I couldn't resist the temptation. I must surely get some lads there. I measured my time and my money, and found that by being a bit economical with both, I could make it. At Santa Barbara I had acquaintances and friends, among whom I counted a certain Senora, who was the widow of a former President of Honduras, and a lady of much distinction. We had become acquainted in the steamer when she was returning from a visit in the United States, and I was coming back to Belize after my ordination. She had written to me since, and had invited

me to Santa Barbara. As she was the principal person of the place, I was sure of a good welcome and as much help as she could give with her name and influence. And along the route I hoped to find some well-to-do families with boys for us. Connected with almost every village there is some family that is quite well-off. You must not look in those poor pueblos themselves for these rich people, but some distance away, where they keep their residences. It is really remarkable, to judge by what I have seen, how many people there are down there that are well fixed; not millionaires, but still rich enough to think that two hundred dollars a year for schooling is not very much. And these people want their children to get an education. There are a lot of little private schools about the country, but only one or two colleges, that scarcely deserve the name. And once we get started there, and get a few boarders, others will be sure to follow. So you see I could not let this opportunity slip by me.

So we managed to get horses at Pimienta, one for me and one for my guide. We moved along at a gentle gait for about three leagues, climbing hills and going down again. By the time we reached the first village, El Venado, our horses were about played out. We had travelled only six leagues. The animals were too fat for that kind of work. We looked for other horses here, but all the riding horses and mules were away. There were some pack-mules, but one could not use them very well for riding, as scarcely any of them had ever had a bit in his mouth. So we had to worry along till we came to Aguas Colorado, the next village. Here there was one horse to be had for a pittance, till I could get to El Cacao, where I would be sure to get a good mule, which would take me to Santa Barbara. I sent the spent horses and my guide back to Pimienta, and started off on a good enough animal, with a fresh guide on foot. Now I can scarcely describe to you the journey after we left El Venado. I was told that other roads in Honduras are similar to this one, and many even worse. Up to Venado the road was what I would call tedious; for the most part it was rocky, sharp pointed stones irregularly strewn about, up hill and down hill—chiefly up though—with here and there a view of surpassing splendor. We were high up among the Honduras hills, but there before us were still higher ones which we had yet to

climb. There wasn't the time to notice the beauty of our surroundings, as one had to watch the road and the horse, for at times the path leads along the very edge of steep-sloped hills. But after El Venado (where we got a weak cup of coffee, and a strong tortilla of double thickness for dos reales or ten cents) the road was such as I have never seen in dreams. At Aguas Colorado we were at an altitude of 2000 feet; then we continued to climb higher and higher. But now began one sheer descent. I was afraid to risk it on horse back—if I had done so I should probably not be here to talk about it—so I gave my horse to the mozo and made my way down on foot. There are thousands of big rocks, sharp as can be, at all kinds of angles; and in between these, and over them, and around them, the rounding pathway which the pack mules follow, turns and wriggles, always threatening a fall from the horse, with perhaps only a minor accident of a broken arm or leg. "Thank God, we've struck the bottom at last," I said at least a dozen times, only to find that it was only a shelf, and in a moment the descent again began. It seemed—to paraphrase one of Father De Laak's jokes, as if the bottom had been scooped clean out—"the other end was cut off." Then finally we did come to bottom-rock; a fine stream ran along; but then began another climb.

I shall never forget this journey, I dare say, even if I live a hundred years. Not on account of the beautiful scenery; though there was plenty of that; most magnificent panoramas opening out to view here and there along those great heights. But there was no time to look at them except out of the corner of one eye, and that is scarcely the right way of absorbing beautiful landscapes; my animal was spent, I was weary and sore, and the road continued rocky and bad. Night came on about two hours before we reached Cacao, and worst of all the rain came pouring down, as a certain Brother Malaprop whom we both knew so well, would say, "it rained like a pitchfork." To make a short story still shorter, we reached Cacao at about 8 P. M.; thirty-three miles from Pimienta, every inch of it; they seemed a hundred to me. We found a hotel; a barn with two hammocks stretched; got a cup of coffee and a tortilla; tried to sleep in our wet clothes; no covering to warm one; weary, hungry, shivering, and prospects of twelve leagues, thirty-six

miles, on the morrow, over the same kind of road, to Santa Barbara. So I lay awake most of the night. I was ashamed to acknowledge to myself that I was so tired, but I was tired, every bone of me; but had I a good mule from the start, things would have been different. Then the thought came to me, "why must you go on to Santa Barbara? Go back, man, to Pimienta where you came from. This trip to Santa Barbara is all your own doing anyway, it isn't on your programme at all." Oh, friend, it was sweet to think that, and, I determined to get a good mule in the morning and hie me back to the railway, which would soon take me back to the coast where I belonged. With this resolve I fell asleep, and the next day saw me back at Pimienta, and the following morning down to Puerto Cortez. So I think, if you want to go to Tegueigalpa next vacation, you had better go by the Guatemala railroad, and risk being made a prisoner for being a Jesuit; there's more glory in it, and perhaps it will be much more comfortable.

The great fire which destroyed the town of Ceiba the other day, recalls to me a visit I paid it two years ago. There was a weekly steamer plying along the coast from Puerto Cortez to Tela, then to Porvenir, next to Ceiba, then on to Truxillo, after which the route lay seaward some eighteen miles to the Bay Island, and the return trip touching at the same places in reverse order. There was no need of my going to Truxilla, as business was then stagnant there, and people were getting poorer every day. Now it is again becoming a town of influence, together with Tela, as the United Fruit Co. is pouring millions of American dollars into these two places, building railroads, and piers extending far out into the sea, which is nearly always rough there. So I did not go to Truxillo; nor to the Islands, because there seem to be very few Catholics there. All the wealthier class in the Islands are Wesleyans and Seventh Day Adventists. Tela I saw, and this year we have received five boys from there, with the promise of the Alcalde's two sons after the next vacation. At Colorado there was nothing; at Boca Cerrada the same; ditto for El Salado. Small villages these. El Porvernir, which can only glory in a flourishing past, with scarcely any future, thus belying

her name,—there was nothing there; last year however, it sent us one of her boys, perhaps her Alcalde. Ceiba is the largest town on the Atlantic Coast of Honduras. It counted about 6000 souls, and, measured in Central American dollars, it ranks, or rather did rank, with the wealthiest towns in all this region, always, of course, excepting Guatemala City, which is the Queen in the five Republics of Central America.

At Ceiba, I may as well confess it at once, I failed to secure even a single boarder. I believe the principal reason of this was, that communication was easier with New Orleans than with Belize. There are weekly steamers there, from and to the United States, and it stands to reason, if it is as easy to send the boys to the United States as it is to British Honduras, parents will choose the former. If ever I am sent to Honduras again, and it is left to my judgment, I shall not return to Ceiba. But if I were sent as a missionary, it would be my first choice, because I believe this town, in religious matters, is at its lowest ebb. I mean it was three years ago. Perhaps the awful disaster that has lately overtaken them will help to teach them a lesson. When I went there in 1911, I had quite a difficulty in finding the priest's house. I readily enough found the church; everybody in every Honduran town knows where the Iglesia is, just as every one can tell you where the Cabildo and plaza are, but very few seemed to know where the priest was living. Naturally I hoped to find him living near the church; but as a matter of fact he lived at the extreme end of the town. He was standing back of the counter in his brother's grocery when I met him; he occupied a little room back of the store. I remained with him the rest of that day, and the following night; at five next morning I left him sleeping or half awake to find my way to the railway station, to visit a nearby town. In getting out of my hammock that morning, I had to be very careful how I stepped on the floor; you see the man had no such thing as a cuspidor, or did not use any if he had. It was exceedingly repulsive; later on I met another priest down there, who used the whole room as one huge cuspidor, and him I took the liberty of calling severely to order. When I returned next day from San Francisco, the little banana town I had gone to visit, the priest had flown; his brother told me he had gone on a missionary tour to some

villages in the neighborhood. I remained six days at Ceiba, but never saw him again. He knew scarcely anything about the people of his parish; could give me no names of any families who might be willing to send their boys to college; quoted the Council of Trent to me two or three times most inappropriately, and after each display of so much vast learning spat on the floor. The church was in a most disreputable state. Father Antonio Casulleras, C. M., an excellent man in every sense, who succeeded that secular priest, preserved the Missal that the latter used; it is beyond conception, almost, how such a torn, crumpled up thing could be used as a Missal. When I was there I had to find some one to make me altar-bread, and some one to serve the Mass, in which I did not always succeed.

You can fancy now, what the spiritual condition of that large town of Ceiba must be. At the little town of San Francisco, while walking about inspecting the place with the Alcalde, "Yes," said he, "it is a very pretty little town, but there is one thing lacking, and that is a church. Catholic or Protestant, I wouldn't mind which, but some church we ought to have; it would be a fine adornment." Well, something of that spirit pervades Ceiba: the Alcalde, and the whole Cabildo would soon let you hear from them if you interfered in any way with the exterior of the church—though not one of them ever dreams of what the interior of the church looks like. They were there when they were baptized; very, very few of them saw it when they were married, and it may be some of them harbor a sneaking notion that they may be brought there again on their way to the cemetery. Sad indeed is the condition of things at Ceiba. This last first of January I was there; besides Father Casulleras and myself there was a young secular priest who was living with the Lazarists at the time. We three said Mass in the church, New Year's day, and there were no more than twenty-five persons present, among whom there was only one man, and he had lately arrived from Belize. And six thousand persons living at Ceiba, all "Catholics!" isn't it disgusting, and sad!

Somehow or other, in spite of all this anæmia in Catholic life, Protestantism has not yet taken any root among Honduraneans. Think of what could be done

with such people, given an active regiment of zealous clergy! The schools, the saddest part of all, would then flourish, and then, and then only, would Honduras be what it ought to be. It is sad indeed, but also extremely irritating to see how a few wicked men are making such an outrageous mess of things. As you travel through the country, you find a school for boys, another for girls in every town, village and hamlet; every boy and girl in those schools is Catholic; every teacher, if he or she is anything at all, is Catholic; and yet the name of God, of Christ, of his Holy Mother, of the Church, may not be named. The teachers may not speak to the children about hearing Sunday Mass. Here at Ceiba I became acquainted with some of the teachers, and their story has always the same sad burden. If they were to instruct the children ever so little in religious matters, they would be risking their positions. The head mistress of all the public schools at Ceiba is a young lady only twenty-two years of age; she gets a furnished house and a monthly salary of two hundred sols or eighty dollars in gold. Hers is surely a good position. She is a fine Catholic girl, and by her own example keeps many girls to the practices of their religion. But she told me, the last time I was there, that if she spoke to the children about coming to Mass on Sundays she would within a very few days receive a warning note from some official reminding her that "in Honduras the State is separated from the Church," and if she persisted it would cost her her salary. The only good she can do, outside of her own personal example, is to see to it that religion is not openly insulted in the school. The Father at San Pedro Sula said that recently when he had managed to get some of the children to Holy Communion on the First Friday, they, upon returning to school that day, were held up to scorn and ridicule by the teachers. Such is the awful state of things in Honduras, and yet every man and woman will tell you with a loud voice, lest you should misunderstand them, "Yo soy de la Iglesia Católica, Romana y Apostólica!"

Oh, if we could only get more of these Honduranean boys, boys of talent and ability, who may one day raise strong and powerful voices against this shocking misrule, and give back to the people their birthright! It is only thus, I feel quite convinced, that the change will come about; the people are Catholic, yes, but

apathetic, ignorant, and easily led by a handful of deluded and corrupted men. Come back, then, and come back as soon as you can, to help along the great work that lies before the St. John's College of Belize.

Yours affectionately in the Sacred Heart,

BERNARD F. ABELING, S. J.

THE ST. PETER CLAVER INDIAN INDUSTRIAL SCHOOL AT SPANISH, ONTARIO, CANADA.

The traveler sailing along the rock bound shore of Lake Huron, when he reaches the mouth of the Spanish River, suddenly discerns through a gap in the rocks a wide plain dotted with stumps and checkered with fences, with two large buildings looming up against the green bush in the rear. To his query about the establishment, he is told by some native informer that two big convents were built by the priests for the Indians. A full answer to this question would be that it is the former Wikwemikong Indian Industrial School of Manitoulin Island, transferred to this spot, called "Spanish" from a Canadian Pacific Railway station located a mile away, the name being borrowed originally from a Monsieur Laspagnol, one of the early settlers of the country. It lies on the water's edge on the north shore of North Channel, abreast of the middle part of Manitoulin Island, and about 100 miles east of the city of Sault-Ste-Marie. It is indeed but a pioneer settlement, stripped of its thick bush only a few months ago. The property, a lot consisting of 133 acres, was owned for many years by Mr. John Lapointe, a fisherman, who gathered quite a fortune at his trade, the location being exceptionally favorable to the fishing industry. After much dickering, he consented in 1911, to sell his property to the Jesuit Fathers for the sum of $3000, in consideration of the charitable character of the work they intended to carry on.

The Rev. J. Paguin, S. J., was placed in charge of the new property, and commissioned to develop it and erect proper buildings for the schools. At this date about 100 acres of land have been cleared, and about

900 acres more have been purchased, east and west, for grazing purposes and a wood reserve. The boys' building is entirely finished and equipped with all modern comforts, such as a system of waterworks with baths and lavatories, hot water heating and electric lighting. The building is in the shape of an L and has a total length of 190 feet and average width of 45 feet, and has three floors and a basement. It is a frame structure erected on a concrete foundation with a projection left for brick veneering in the future. The low roof, covered with galvanized iron shingles, has four gables and broad cornices which give it a rather severe and classic appearance. Large, well lighted and well ventilated halls for the pupils, and comfortable rooms with high ceilings are distinctive features of the school, which will accommodate as many as 150 inmates including pupils and community.

About 300 yards away in an easterly direction is slowly growing the girls' school, quite a stately structure, which has a frontage of 150 feet and a depth varying from 52 to 64 feet. It has the shape of an I crossed at both ends, will have four floors crowned with a roof somewhat similar to that of the boys' building and a turret in the centre. Its walls consist of an outside shell of concrete blocks manufactured on the premises, and of an inside shell of hollow tile, the space between filled with concrete. It will be practically fire-proof, as all partitions are made of hollow tile, and the ceilings of pressed metal. The hardwood floors are the only inflammable material in the building. It is intended to accommodate about 150 inmates, and is expected to be ready for occupation in the early part of winter. Like the boys' building it is provided with a system of water works, hot water heating, electric lighting and very effective ventilation. Several out-buildings have also been erected, such as a shop supplied with all necessary wood-working machinery where all the lumber was prepared for the two buildings, two cold storage rooms, sheds and a large barn rapidly nearing completion.

Already the whole colony of boys and girls who with their teachers and attendants constituted the Wikwemikong Industrial School, has moved to Spanish in small groups, on board the school's motor launch the "Jeanne d'Arc." Since their building is not yet completed, the girls are occupying a portion of the boys'

building partitioned off for the purpose, and are using for a kitchen, dining room and laundry, an old net shed built by the fisherman who formerly had his headquarters here. It means of course hustle and bustle seasoned with many an inconvenience, but all concerned, pupils and personnel take things quite philosophically, determined to make the best of an awkward situation.

A brief review of the existence of the institution at Wikwemikong, may prove interesting to the readers of the LETTERS. The present Mission of the Holy Cross at Wikwemikong, on the Manitoulin Island, was entrusted to the Society in 1845, when Father Pierre Chôné became its Superior. But prior to this date a secular priest, the Rev. B. Proulu, had since 1832 visited the Ottawa and Odjibway Indians gathered at Wikwemikong, and resided with them since 1838. In the earliest days of the Mission, attention was given to the education of Indian children. In 1840 the Rev. J. B. Proulu had secured the services of an English lady in the capacity of school teacher. Although she is described as a lady of superior education and refined manners, she stepped down from her high station to join her lot with that of a vulgar Indian, with whom she was united in marriage. Her chair was then occupied by a Frenchman of noble descent, Mr. Charles de Lamorandière, who was in his turn wedded to a woman tainted with Indian blood, and left after him a numerous posterity. The school fell finally to the charge of the coadjutor Brothers of the Mission for many years.

The school appears to have been well attended and to have given some appreciable results. Father Chôné has the following words about it, in a letter dated March 18, 1850, in which he describes the rival tactics of a neighboring Protestant minister. "Last year *Monsieur le Ministre* has seen with his own eyes eighty children in the school of Holy Cross; he has heard them, and if I am not mistaken, he reproached us then with giving too much time to religion. This year fourteen of the children who are preparing for their first communion, have passed an examination on the whole eighty pages of the catechism, in a manner which would be a credit even to Protestant children."

This elementary school, it seems, was taught mostly in the Indian language, but it must have reached a proficiency even to the point of fitting some of the

pupils to become teachers themselves, for in a letter of Father Nicholas Point, dated October 3, 1851, in which, after alluding to the inconstancy of the Indian character, he adds that the Indian teacher whom he had appointed over the little girls shows that this Indian trait is not without exception.

The idea of an industrial school seems to have originated in the proselytising efforts of the Protestant ministers to win over to their respective sects the Indians of Monitoulin Island and of Ontario generally. As early as 1844 Father Chôné, who was acting as assistant to the Rev. J. B. Proulu, advocated the establishment of an industrial school for Indians at Wikwemikong, to counteract the evil influences of a similar institution already at work in the neighboring village of Manitowaning. However, this Protestant school used by the Anglican Church mainly as a tool of proselytism, failed of its purpose and, because of lack of funds, passed out of existence. But the Protestant ministers did not remain idle; at Garden River they opened another Indian school which was burnt shortly after. Then they moved it to Sault Ste. Marie, where they reopened it under the name of Shingwauk Home. Their object was revealed when they began to gather pupils for this institution from the various Catholic Indian Missions of Lake Huron, and the Missionaries of Wikwemikong, in self defence, resolved to open the industrial school which had been vainly talked of for the last thirty years. The girls' department was easily organized, for since the year 1862, the Daughters of the Heart of Mary, yielding to repeated entreaties on the part of the Missionaries, had been teaching the day school at Wikwemikong and training the girls in various kinds of handiwork suitable to them. But the boys' department had to be created practically out of nothing, and the credit of the deed belongs to the Rev. Father D. du Ranquet of blessed memory.

The only record of the beginning of this department is to be found in the diary of the Mission, and hardly more than a passing allusion is made to it. For instance, in 1878, on some spring day, Brother Jennesseaux with two helpers is putting up some steps in the dormitory of the school, and making tables for the refectory, and Brother Koehmstedt is erecting a great stairway from the school down the hill. Under date

of June 3rd of the same year the Bishop of Petersborough is reported to have obtained from the Government a grant of $1600 for the Industrial School. In the following month of July the same Bishop visits the Mission on a confirmation tour, and announces in the church the formal opening of the school for next September, to the great surprise and embarrasment of Father du Ranquet, who has no funds to support it. It developed that the grant mentioned above was not available unless a Mr. Dawson, who is a Member of Parliament, would win his election. However, because of the urgent need of the school to counteract the baneful influence of the Shingwauk Home, it was decided to open it under such precarious conditions, and trust to Divine Providence for means of support. Eventually Mr. Dawson was elected, obtained a permanent grant for the Industrial School, and helped the Missionaries in many other ways. The school struggled for existence for several years, owing particularly to the small subsidy granted by the Government, which was only $60 per capita for a year, and that for a very limited number of pupils.

In 1885, after only seven years' service, both institutions, the boys' and girls' schools, were subjected to a very severe trial. Both buildings were destroyed by fire, the boys' school on the 18th of January and the girls' school on the 22nd, the first through a broken stove and the other through a defective chimney. Among the losses sustained the diary mentions a hand printing press, the only one in the district, with which the Missionaries printed prayer books, hymn books, catechisms and other religious literature. The schools were housed in out-buildings and private dwellings, and thus continued their good work, until new and more spacious buildings were erected with the financial help of the Indian Department of Ottawa. It was then that the institution, emerging as it were from swaddling clothes, began to grow and assume an important position in the work of Indian education. It grew in favor also with the Indian Department, which increased the grant from year to year till it reached the sum of $7000 for each school. But a new tribulation awaited the girls' school. On February 5, 1911, when its capacity had been doubled by the erection of a new wing, the whole building was again razed to the ground by fire on a Sunday morning while all the inmates

were attending Mass in the parochial church. Not daunted however by this fresh trial, the ladies continued their work in the boys' building which was vacated for their benefit, the boys themselves taking shelter in the Missionaries' residence and out-buildings fitted up for the purpose. Both institutions counted at that time about 150 boarders and a good number of day pupils.

Preparations were made at once for the construction of a new fire-proof building, and the foundations were even laid on the site of the former building, when operations were stopped by some disagreement which arose between the Indians at work and the management. It was something like a strike instigated by a few white men employed as skilled laborers. It came to a crisis, which caused the Missionaries and the Reverend Father Provincial to institute a thorough investigation and close study of a number of grievances of old standing. Several obstacles cropping up year after year had hampered the full growth of the Industrial School and hindered the accomplishment of its object. For instance, the location of the school at the furthermost end of Manitoulin Island, far away from all railroad communications, with but scant mail service, of difficult access both in summer and winter, and at times entirely cut off from the outside world, limited its usefulness almost exclusively to the Indian population of the Island. Yet the majority of the Indians for whom it is meant live across the North Channel, along the North shore of Lake Huron. Again, the fact that it was located on an Indian Reserve deprived the Society of all rights of property even to the premises upon which stood our buildings. Besides, the presence of the Indian population, in whose midst we lived, led to many and frequent grievances which caused no small annoyance, and considerably handicapped the Missionaries in the more important work of the care of souls. For example, a certain group of influential Indians, whom I may term the Liberals, interfered as far as they could with the management and material development of the school. They complained of the cattle of the school roaming on the Reserve and grazing on their grass. They found fault with the Fathers holding 200 acres of land for the purposes of the school, and taxed them with making money at their expense by means of the industrial department of the school. In fact they had put the school on the same footing as

a foreign institution, even to the point of levying taxes on the firewood and lumber bought from them for the purposes of the school. The result was of course the estrangement of an ever increasing number of Indians from the Missionaries, and the gradual formation of a party hostile to them, to the great detriment of their apostolic labors. Of late, at every meeting of their council, much of the Indians' time was taken up with the airing of their grievances against the Fathers.

For all these reasons, and to eliminate the cause of further trouble, it was finally decided, in August, 1911, to transfer the Industrial School from Wikwemikong to some point on the North shore, easy of access by land and water for all the Indians concerned, and the choice fell upon Spanish, where the twin schools are now at work amid most favorable circumstances.

The reader may like to learn how the Indians of Wikwemikong felt over this decision. Well, it struck them like a thunderbolt, and at first they hardly believed it, and still less realized its meaning. But when they saw the new buildings going up at Spanish, when they witnessed the departure of the last contingent of pupils and teachers, speaking figuratively, they said their *Confiteor*, striking their breasts at *Mea culpa*, and many were seen weeping. It was a great loss to many of them, for many benefited by the several thousand dollars spent every year by the school, and had their children raised and educated free of all charges. However the lesson thus taught is already bearing fruit; the Fathers and Brothers left in charge of the Mission declare that the old time opposition has died away, and that the Indians at large show them more respect and sympathy. As to their children, some have followed the school to Spanish, and the rest are flocking to a first class day school opened in the building formerly occupied by the boys' department.

A brief survey of Indian education as it is understood and practised here at Spanish may interest all. The old saying oft repeated by a class of superficial and interested people that "The only good Indian is a dead Indian," is discredited here. True, there are critics whose idiosyncrasies have been formed by their exclusive contact with the genteel population of large cities, who bewail the loss of time and energy and money spent upon the education of Indian children, to say nothing of the labors of sixteen priests and as

many brothers, for the salvation of the souls of Indians. But our Province looks upon this work of our Indian Missions with a most complacent eye, as is shown by the liberal share of men and money granted them. In this year's catalogue of the Province, our Industrial School at Spanish appears under the more ambitious title of *Collegium Industriale*, and the present administration will justify this title by raising the institution to the high level it implies, favored as it is by the advantages of its new location, and the earnest sympathy of the Indian Department of Ottawa We believe here in the education of Indian children, both from theory and experience. The faculties of our Indian child are susceptible of development and training, as much as those of the child of any other race. Indeed the Indian children come to us as rather raw material, with no home training to speak of, but in most cases they are more responsive to the efforts of the educator than the children of a better class, so horribly deformed by the false home education of the present day. Although handicapped at first by the ignorance of the English language in which they are trained, they master the subjects of elementary schools as quick as any child of the white races. The testimony of the Inspectors of the schools of the Province of Ontario, and the experience of our lay teachers place our Indian children on an equal footing with the children of public schools as to proficiency. Hence the direct object of education, namely, secular learning, is as surely obtained as in any other school or college. But of course, the Society of Jesus devotes her energy to the education of children, with the ultimate purpose of training them to Christian virtues, and equipping them for the battle of life, that they may finally win the crown of eternity. This purpose is equally pursued in this school, and is as surely attained as in any other school or college.

No doubt there are failures here as elsewhere, but we may look back with legitimate pride upon the pupils trained in this school, and now fighting their way through life. They hold their own as well as any white men or women. Of course, the programme of their studies as well as the general trend of their formation, is quite different from that of the schools for white children. It is adapted to their present and future conditions. We aim not at outclassing them, but at perfecting them in their class. The extent of

their learning, when they graduate, if I may use this rather ambitious word, is that of the average public school pupils. But they have learned besides, to some extent, some the trade of carpenter, others that of shoe maker, others that of blacksmith, others again have become familiar with the brush. A few have an opportunity of working at pipe fitting, but the greater number have been trained to the duties of husbandry by their daily work on the farm. There may be few who persevere in the trade they first learned, the bulk of them taking to farming in course of time; but the majority of them, as is shown by experience, keep the habits of industry and thrift and self reliance they have learned at school, and therein lies the greatest triumph of Indian education, over Indian apathy, laziness and dependence of former years.

This much I have said of boys, but I could say as much and more of the girls. As a rule they retain longer and in a higher degree the formation received at school, owing perhaps to their more secluded life in the home. The most conspicuous results of Indian education on the girls are seen in the homes which they open for themselves, at an early age by marriage. While at school they are carefully trained in the various duties of a housewife, such as cooking, baking, washing, sewing and knitting. The order, cleanliness and good taste apparent about their persons and their houses, as well as the quality of the meals they can serve on their tables, speak highly of the beneficial influence of education upon them. Many children are now at school, whose parents are former pupils of our institution, and it is remarkable how much superior are these offspring of educated Indians, over the wild and unkempt children of former days.

I must add a few more lines and describe the moral and religious tone of the life led by the pupils at school. Had the reader an opportunity of witnessing them at their devotions, he would agree with me, that no children of any race or class, show a more sincere faith and a greater reverence in the presence of God. It is inspiring to see them in chapel, kneeling erect at their place, answering in a loud and measured voice prayers said in common, or reading attentively from their prayer books, or again singing, with quite sweet and true voices, English and Latin hymns or the various chants of High Mass or Benediction. Frequent com-

munion is in great honor among them, and even daily communion is the practice of a good number; their recollected and grave deportment, when returning from the altar to their seats, is a proof of their vivid faith in the presence of God under the species of the Sacrament. They have, besides, their sodalities and other religious associations to raise the more generous to a higher religious and moral level, and reward their efforts.

I need hardly say that the general moral tone is highly satisfactory; it follows naturally in the wake of true piety. And these boys and girls are not, in college parlance, mummies to set up in a niche. They are as active and lively as any set of school children in the country. The girls can skip and play ball and even coast bravely down the steep hills in winter; and the elder boys can shout and handle the bat, or the football, or the hockey stick, while the younger ones are chasing the hoop or flying the kite. They are not lacking in good manners either. It is a daily occurrence to be greeted with a smile and a lifting of the hat as you pass by, and a genial "Good Morning, Father," or "Good Morning, Sir," or "Good Morning, Miss."

At present the number of pupils is limited to about 180, but it will be greatly increased as soon as the girls can occupy their own building. By race they are more than half Objibways or Ottawas, the balance coming from the Iroquois tribes of Caughnawaga and St. Regis, near Montreal. The personnel of the school is composed this year of twelve members for the boys' department, and about as many for the girls' department, under the general supervision of one Principal, the Rev. N. Dugas, S. J., who is responsible to the Indian Department at Ottawa, for the management of the Spanish River Industrial School, which is the official name of the institution. Seven Brothers of the Society are acting mainly in the capacity of Cook, Baker, Carpenter, Farmer, Shoemaker, Infirmarian, and in that of Teacher of the higher grades, with the help of a lay teacher for the lower grades. Two Scholastics spend here their term of regency, in charge of the general discipline of the school, and of many side departments. Two priests complete the faculty, one as the Chaplain of the school and the other named above as the Principal or general Superior. I must

note however, that the girls' department in charge of ladies, known under the name of Daughters of Mary, is managed independently by them, financially and otherwise, the Principal interfering in the management only as a representative of the Government. They come from New York (where their American mother-house is located), but originally they came from France, where their congregation was instituted shortly after the great revolution. They wear no distinctive habit, and for that reason are more welcomed by the Indians, who seem to be averse to the nuns' garb. The old saying, that it is not the frock that makes the monk, is indeed well illustrated in the lives of these ladies; more devoted, humble and pious women I have never seen. All the members of this personnel work devotedly at the task appointed unto them, and feel they are spending their time and energy to the greater glory of God.

J. PAQUIN, S. J.

FATHER HARMAR C. DENNY.

A Sketch.

Father Denny was born in Pittsburgh, June 15, 1833, and received his early education in the local schools. His college course was made at Miami, Princeton and Oxford. He was the son of Harmar Denny and grandson of Ebenezer Denny the first Mayor of Pittsburgh. The family was prominent in the life of the city and in fact the early history, growth and enterprise of the present flourishing and busy industrial centre are identified with the Dennys.

The first account of Father Denny's school days is furnished us by his own pen. It was in his Sophomore year at M—— College, Oxford, Ohio, that he began his diary. The thoughts that fill its pages give us some insight into a mind at once literary and religious. The opening entry, dated January 1, 1850, runs as follows:

Good old 1849 has taken its final adieu of this world never to return, and all the misspent hours have taken their flight never to return, but to write their testimony against me in the records of eternity. What would you not give to have these hours return that you might

improve them more. Then if you regret that you have not improved time seize upon the present hour, and improve it according to your ability. Let not a single minute pass without being laden with something that will be a favorable testimony for you. Lose not a single moment of time, for it is more precious than gold and fleeter than the wind. Attend the college prayer meeting regularly,—attending to such religious duties with the Scriptures and secret prayer will guide and protect you safely through the stormy sea of life and will deliver you unharmed from the fiery ordeal of temptation. Prayer is the little nerve that moves the muscles of Omnipotence.

It was especially on the Lord's day that the thoughts of this boy of seventeen turned to God and things unseen. Harmar Denny was then a Presbyterian, yet we might imagine from reading his Sabbath jottings that he was familiar with Catholic asceticism.

Sunday, January 6th, 1850. Remember that there is an Eye that sees and never slumbers, and an Ear that is never dull of hearing. He sees all your resolutions, your attempts, weak though they are, to perform your duty, and He sees also your conflicts, and struggles with outward circumstances and with inward self. If you cry in earnest to Him for assistance He will surely hear you and come to your assistance with an answer of peace. Duty is yours, events are God's. Tu tua fac cures, cetera mitte Deo.

Sunday, January 6th. What a blessing is the Sabbath, the day of rest to the body and of enjoyment to the soul. The Sabbaths are the green spots of my life—the foretastes of that Eternal Sabbath to which all the people of God look forward with delight. They are days of refreshment to the soul weary with the toils, difficulties, storms, and temptations of this life. The rest and pleasure it enjoys on those days, calms it, and makes smooth the rugged and difficult paths through which it is obliged to fight its way.

The Sabbath soothes and encourages the soul tired and sick with the conflicts and wickedness of this world and enables it to enter with more energy and zeal upon the duties of the coming week. The Sabbath strengthens us that we may fight more manfully and resist more effectually the wiles of the Evil One.

Sunday, January 13th. I read the life of Brainerd in the afternoon. How I love that holy man and all

other men of God, such as Martyn, Henry, etc., and great will be my happiness if I ever meet them in Heaven, there to praise with them and with all my friends now on earth, the unspeakable love and mercy of God. How I would like to be as that holy man! But take not him for an example nor any other man. For there is an illustrious example given to all to follow. It was that example that Brainerd followed, and all other men remarkable for having made high attainments in the Divine Life. It is the example of the Lord Jesus Christ, who, though He was rich, yet for our sake became poor, that we through His poverty might become rich. Follow Him and so close as you follow in His footsteps, so much happiness will you enjoy in this life, and an eternal happiness beyond the grave. Thanks be to God for all His graces, He is continually bestowing mercies and blessings upon us and we are unmindful of them and think them matters of course. Study and meditate upon that precious book, the Bible. Possessing it a person is rich, and without it although he may possess all the riches, learning, and honors, which this world can bestow, he would be poor indeed.

January 19th. Commenced Plutarch's Lives and must read them in my spare moments, evenings, etc. You must always have some book of useful knowledge on hand. Commence Rollins or some other history.

Sunday, January 20th. I did not rise till a quarter of seven to-day. I have not risen so late since New Years; it is a shame to rise so late on the holy day of the Lord, and you say this every Sunday, and yet you rise later than you do on other days. You must watch against this besetting sin more regularly and pray for strength more earnestly. O Lord of Heaven help me remember this, and guard against it in future. In the afternoon we spent half an hour in reading the Bible by turns. Oh, forever blessed be that holy book the value of which all angels and men cannot tell. The Bible makes the desert rejoice and the barren wilderness bud and blossom as the rose of Sharon and as the lily of the valley. Place me in any situation which this world affords, the barren wilderness or the roaring sea, and give me the Bible to read and study and I would be happy and contented. Blessed be God for this most precious of all gifts, Divine Revelation. It has withstood and will withstand until the

end of the world all the assaults of infidels, wicked men, pretended friends, and deluded men who called themselves Philosophers. It has been preserved by the all-providing hand of Omnipotence; it has conquered all the foes with which it has contended, overthrown all opposition and obtained a glorious triumph over all its enemies, both spiritual and temporal. It has planted the banner of the cross upon the ruins of Paganism, and the time draws near when it will plant it on the ruins of Popery and despotism. Its light will increase more and more and burn with a more intense brightness and shine more brilliantly, until every dark corner of our earth will be cheered and enlightened by its glorious triumphant beams. I felt more for my sins and forgetfulness of God to-day than I have done for some Sabbaths past. I saw how little I thought of God during the week, being so much engaged with my studies, and I resolved to give more earnest heed to prayer, reading of the Scriptures and devout meditation. I determined to finish the New Testament before vacation. Oh, how I long for the time to come when I shall be engaged in religious studies all the time! How delightful it will be! As H. Martyn says so I think. A youth's days at college are not a very favorable time for religious improvement and growth in grace, especially if he is ambitious. But my ambition to get knowledge is that I may be fit for usefulness, and for being an humble instrument in God's hand for doing some good in the world, and *Utinam* God would make me what He would have me to be!

Sunday, January 27th. Rose at 5 o'clock, read some chapters, went down into the yard before daybreak. The moon-lit scene was beautiful—the moon, that luminous ruler of the night was shining forth in all her beauty, pouring down a flood of silvery beams, and if now and then its face was veiled by a passing cloud, it came out only more bright. But at last it set and disappeared below the horizon, and only two floating clouds tinged with its dying ray, marked the place where it set. Then one by one the stars disappeared as the eastern horizon gave indications of the approach of the glorious sun. The light of the stars may be compared to the light afforded by natural religion which would be insufficient to guide us through this world and to the mansions of bliss. And though they

shine just as bright they are lost sight of amidst the the glorious effulgence of the Gospel light.

I took a walk into the valley not very far from the house, read the Bible, and committed some verses to memory. I had much pleasure and peace of mind out alone in that beautiful valley. Solitude is pleasant when an unseen hand is guiding and an unseen friend is present and abstraction from the cares and vanities and troubles of this world is delightful when you can take a clear view of the heavenly inheritance, through the eye of faith. Oh that I could always live thus, not distracted by the cares of this life, but in such a happy state of mind near the Saviour. Oh, Holy Saviour, keep me more in this state of mind. May I meditate more on heavenly and divine things and not be drawn off from Thee by the business and cares of this life. Do Thou guide me with Thy counsel and afterwards receive me to glory. May my light increase more and more unto the perfect day. I enjoyed the presence of God to a greater extent than I have experienced for a long time. Oh these droppings of heavenly dew, few and far between though they be! Yet I would not exchange a particle of these moments for all the vain trifling pleasures that earth can afford. *Utinam* I had more of them!

Thursday, January 21st. This is the last day in the first month of 1850, and it has passed surprisingly quickly—but nevertheless it has gone and is now numbered with the past! You have misspent many golden hours in it, you have not improved it as much as you ought to have done. See that you improve February more, commence it well and rise early, and may the parting glance of February find you improved in mind and spirit.

Sunday, February 10th. I heard the sermon this morning. It was very impressive. Oh when will the blessed period come when I shall preach the glad tidings of great joy to sinful men—when I shall become an humble instrument in God's hand for doing some good in the world. Oh may God train me up for His holy service that I may be a strong pillar for supporting His Church! How delightful it will be to be engaged in holy studies entirely. Oh may God direct all things for His own glory and my own soul's good; may He give me more grace and experience in religion

every day, and guide me safely through the trials and temptations of youth. Praise God from whom all blessings flow, praise Him all creatures here below!

Monday, February 11th. Thoughts on college life. Although college life is beset with temptations and dangers yet I think from what I know, that the sending of a youth to college is preferable to his remaining at home. He has to encounter the trials and temptations of this life no matter what he has to do and therefore not going to college will not screen him from them. And there are many advantages arising from a college life, viz: A youth falls upon his own resources and finds that all he would accomplish he must do with his own hands; and consequently he acquires a manly spirit, he becomes less selfish, and more good natured, cheerful, and contented with his lot, by associating with his fellow-students. For he learns that to be liked he must be cheerful and generous. And if guided by the Holy Spirit he feels more the value of time and improves it more, there being nothing to disturb, or interrupt his progress. Although many have been ruined at college, and the temptations are strong, yet if a youth goes with a right spirit, humbly trusting in God to direct his steps and to strengthen him, making use of prayer and watchfulness, he will go aright.

Thursday, February 14th. In the night it snowed nine inches and everything was covered with snow, the trees in the campus, the fields etc. Did not study much from ten to eleven as I was snow-balling most of the time. Before Greek I went up to the top of the University, and it was a beautiful sight—all nature wrapped in her covering of snow. The town—the trees all quiet, the trees looking as if they had received a foliage of white and it brought pleasing thoughts to my mind.

Sunday, February 17th. I had some sacred thoughts during the day. Oh these blessed Sabbaths—they are the beautiful green islands in the stream of life, covered with verdure and rendered refreshing and soothing by the gushing of pure crystal fountains of living water. On which islands the christian voyager hauls up his weather-beaten bark, rests his weary limbs and calms and refreshes his distracted and tired spirit with a foretaste of that inheritance that fadeth not away. So that on the morrow he may launch his bark upon the stormy waters with new energy and stem the cur-

rent bearing him down to destruction, with a nerved arm applying himself to the oar generously, and keeping up a never sleeping watch for the rocks, shallows, quicksands, and other enemies that wish to impede his progress. But the opposite character on the downward course, glides swiftly past them without heeding them, until he is engulfed in the whirlpool of destruction. Oh may God forgive all my sins of commission and omission and help me to do better in future.

Sunday, February 24th. It was a beautiful evening and sunset, although it was rainy and cloudy during the day. It helped me to raise my heart to God, the giver of every good gift. Oh how delightful are even short moments of the presence of God and how glorious and infinitely beyond our present dull comprehension will be an eternity during which God will be always present and where we shall see Him as He is. How I ought to be humbled in the dust on account of my sins and how merciful God has been to me! Although I have been unmindful of Him yet He has remembered me in much mercy. Comparatively speaking I have enjoyed uninterrupted health and comfort. He has been very merciful and long-suffering, full of compassion and great kindness. Oh that men would praise the Lord for His goodness and His wonderful works to the children of men. Oh, Heavenly Father, grant that during the coming month and division of the year I may enjoy much more of Thy presence, that I may live nearer to Thee, that I may love Thee more and serve Thee better, that I may pray more effectually and fervently, and read Thy Holy Word with more delight and profit; that I may improve more diligently the time, talents, and opportunities which Thou hast given to me. That the end of Spring may find me much improved in mind and soul, and to Thee shall be all the glory forever, Amen. Oh may I die the death of the righteous!

Thursday, February 28th. This is the last day of February and it has passed very quickly; but it will be a long time before it comes back again, numberless changes will have taken place upon this world and oh may you be changed greatly for the better! You have innumerable things to be thankful for, God has preserved you safe during the past month and as far as you know the rest of the family at home. He has permitted you to enjoy great advantages and opportunities

which you have not improved as much as you might have done. Oh, Heavenly Father preserve me safe during the coming month, and permit me to revisit my beloved home and find its inmates in the enjoyment of health and happiness, and may the end of March find me better in every réspect.

Sunday, March 3rd. This is the first Sunday of Spring. Went to the monthly concert of prayer. Dr. Anderson made a few remarks and we sang a hymn, "Watchman tell us of the night." Oh when shall the blessed time come when I shall mount the walls on some far distant post of Sion, to proclaim the glad tidings of great joy and watch the rising of the sun of righteousness. Oh sing praises unto the Lord for he is good, for his mercy endureth forever! Oh try to live nearer to Him and He will come nearer to you, and will shield you from the storms and dangers you have to encounter on life's tempestuous ocean. When I look back upon the past session I see that many hours have passed by unimproved, and that many studies and other books which I had intended to pursue and read reproach me for having sadly neglected them; and when I look at the rules I laid down for the guidance of my conduct and for the improvement of time, I feel ashamed and humbled because I have so shamefully neglected and disregarded them. Oh try to live better next session and may God give you strength to keep and perform all the rules you may lay down and all the duties that will be incumbent upon you, and when the end of next session comes may you look back upon a term better improved.

Sunday, March 10th. This is the last Sunday at Oxford and it has come by God bringing me safely through the session and because He has preserved my health and my life. Oh give thanks unto the Lord for He is good, for His mercy endureth forever. "Bless the Lord O my soul, and all that is within me bless His holy name! Who forgiveth all thy iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so thy youth is renewed like the eagle's." Such language suits you, you have been brought through the session safely, and in health and although you have forgotten God—wandered from His ways and from the path of duty—He has been mindful of you and continued His loving kindness to you. Bless the Lord O

my soul, and forget not His benefits. O my Father who art in Heaven, grant that I may improve the next session far more than I have done this one, may I increase in all the christian virtues, and flee from and avoid every vice and every bad habit. And grant O most holy God, that when the time draws near for me to depart for my Heavenly home, I may look forward to it with infinitely more joy than I look forward to my return to my earthly home.

Monday, March 11th. Commenced to pack up my trunk and books. Our class was examined in History; I got along pretty well. I have the highest in Latin and the highest in Greek and I am glad and sorry. Glad, because it will show to mother and father that I have been trying to do something, and I am sorry because it may make my present proud, deceitful heart still more proud, and it may make me study to get a high grade and not to learn something. But preserve me O God of my salvation, for in Thee do I put my trust. Who can understand his errors? Cleanse Thou me from secret faults!

Tuesday, March 12th. Good bye old Oxford, I am going home. But there is another home above. Oh that you were as anxious and as eager to go to that home as you are to go to your earthly home, your temporal home. For this world of sin and sorrow is not your home; you hope to be a stranger and a pilgrim on this earth; then always look forward to that glorious home, where there shall be no more sin or sorrow, for God shall wipe away every tear from their eyes.

After exams. in Greek, we, together with most of the Sophomores, went to the place where the hack stood, and after shaking hands we broke for home!

H. Denny, S. J.

End of first session at Oxford.

GRADES AT OXFORD.

Grade in Greek, Homer, Iliad,	1st	Term of	Soph. yr.	95.¾
Grade in Latin, Horace, Epistles	"	"	"	95.
Grade in Math. Anal. Geom.	"	"	"	92.
General Grade	"	"	"	94.

FATHER DENNY'S CONVERSION.

Father Denny was at Oxford in 1855. His first two years there were passed at St. Mary's Hall as a member of St. John's College. One of his intimate friends at this time was Walter J. B. Richards who was two

years his senior. In 1857, Walter Richards becoming dissatisfied with the claims of the Church of England, joined the Catholic Church and became a member of Dr. Manning's community, namely, the Oblates of St. Charles at Bayswater, London. "I had been brought up a Presbyterian, but at Oxford all my associates were Anglicans. Without any study of Episcopalianism, in fact very little attention was paid to dogma in those days, I decided to conform to the Established Church. I also concluded to become a clergyman and applied to Dr. Samuel Wilberforce, then Bishop of Oxford. He accepted my baptism as valid, and agreed to receive me as a candidate for Holy Orders, which implied a curacy. This was quite a condescension on his part as Americans are rarely adopted. Having thus settled my future career, it was time to prepare to take the degree of B. A.

The Christmas vacations had just begun, and my plan was to go to Brighton to be coached for the examination by Mr. Austin, a scholar of St. John's College, Oxford, when who should appear upon the scene but Walter Richards. He came, he said, to visit his friends and talk over old times. He was going to London that afternoon and I arranged to accompany him. When we got to the station, I noticed that he bought a second class ticket. I followed suit. It was my first lesson in poverty. As it happened, we were the only passengers in the railway compartment.

Naturally the subject of our conversation was religion. I declared that I had three insuperable difficulties to becoming a Catholic. He only laughed and inquired what they were. First of all I said I could never accept Papal infallibility. It had not yet been defined, but I knew all Catholics believed it. Difficulty number one was soon dissipated, for it was an imaginary one. I had thought that infallibility meant impeccability. The explanation of the real doctrine was quite satisfactory. Then came the second obstacle. I can believe, I said, in the God-man, but I really cannot believe in the God-woman. I thought that this was a poser. But Richards only laughed, saying that the glory of the Blessed Virgin was in being a creature yet Mother of her Creator, to whom she gave human nature in as much as being a creature she had it to give. So my imagined doctrine of a second incarnation of God in Mary was exploded. Then came difficulty number

three. How about keeping feasts and fasts and forbidding to marry? Before I knew it Richards had convicted me of speaking like a Manichean. The ground seemed to be crumbling beneath me.

When we reached London we went to Bayswater, and I was introduced to Dr. Manning. What were my impressions? First of all I was struck by the simplicity and poverty of the little house then occupied by the Oblates. It was a great contrast to the quarters of the Oxford Dons, and no less was the contrast between the gentle and cordial manners of Dr. Manning and his companions and those of the dignified and cold University dignitaries.

Dr. Manning himself was then in his prime and extremely handsome. One could not but remark the intellectuality of the forehead and the tenderness of the nose and mouth. He received me very kindly and took me up to his room. I remember how I had to wade through piles of books to enter the rather small room he occupied.

My friend Richards had told the Doctor that I had made up my mind to be a minister. 'There is no use in doing that,' he said, 'you might as well stay as you are.' But were you not happy at Lavington? I asked. 'Yes,' he answered, 'those were happy days. There is only one thing better and that is to be a Catholic priest.' 'How long will it be before Richards will be ordained a priest?' I asked. (He was then in Minor Orders). 'In a year or so,' was the answer. This rather encouraged me. It would not take me so long if I decided upon the step, thought I to myself.

Dr. Manning did not press me, but gave me two of his tracts to read. One was on 'The Grounds of Faith' and consisted of four lectures delivered by him in St. George's Cathedral, Southwark. The other was on 'The Office of the Holy Ghost Under the Gospel.' This he afterwards developed into two volumes: 'The Internal and External Mission of The Holy Ghost.' As it was December 10th, consequently in the octave of the feast of the Immaculate Conception, there was to be a procession in honor of the Blessed Virgin in the church that evening. I was present but did not take part in what I considered carrying around an idol, the statue of our Lady.

I took temporary lodgings in Albany Street, at a safe distance from Bayswater. I intended to carry out

my plan of going to Brighton, to prepare with Mr. Austin for my degree. I kept away from danger until Christmas when I went to St. Mary of the Angels for service. I was impressed by the sight of so many clerics in copes assisting at the office, but I saw no one to speak to. In January I called at the house but Richards was out. I next made up my mind to have another interview with Dr. Manning. It was a Saturday night and he was in the sacristy on his way to the confessional. The Blessed Sacrament must have been there temporarily, for I remember that he genuflected, and I thought to myself what is he worshipping that vestment case for. The Doctor was very friendly and took me to his room. I had been getting up objections. So I opened on him with the difficulty: If I stay as I am or if I become a Roman Catholic, it is only the result of exercising private judgment. Therefore I am just as well off as I am. He was attentive and repeated the objection, making it appear even stronger than I put it. He then pointed out that if by private judgment I meant using my reason, I was bound as an intelligent being to do this, not indeed to sit in judgment on religion, but to examine the proofs of a divinely appointed guide in all the doctrines of religion. In other words that I was bound to examine the credentials or motives of credibility for accepting the claims of the Church. He showed me how Christ Himself had appealed to His credentials as a proof that He was a teacher sent from God. People were to believe the works they saw: the blind, the deaf, the dumb, the lame, the sick were cured, and the dead were raised. I was convinced that the Church was the divinely appointed guide. So I returned to Oxford, sold off my furniture, talked the matter over with my friends and went back to London. A change was working in me, so I hired poor lodgings, this time close to Bayswater. The final step must soon be taken. I went to say good-bye to Dr. Manning, before going to my old tutor Dr. Stocker at Draycott Rectory.

'Why are you going?' he asked. 'To prepare for my degree,' I answered. 'Why do you do that?' he inquired. 'Because it is my duty,' I replied. 'What is duty?' he continued, but explained it himself, by quoting a passage of St. Cyprian. The gist of it was that when the intellect is convinced the will must act. I knew well what he meant. Dinner time came. He

gave me the key of the sacristy, and said: 'Go over there and pray.' I went. I was probably the bluest mortal in London, because I realized the hour for decision had come.

At the entrance of the sanctuary of the church, was an arch bearing the Rood. As I prayed there the figure of Christ seemed to be hanging in mid-air. You believe in Christ, I said to myself: which church has kept bright the true idea of Him,—which church has the Crucifix? This settled the matter for me. The crucifix had conquered. I then went down to Dr. Manning's room and knelt down on the prie-dieu. Soon after he came in and found me kneeling. I first became aware of his presence by feeling his arms around me. 'You have had a hard struggle,' he said, 'tell me all about it.' Why, thought I to myself, I can talk to him as I would to my mother, and before I realized it I had made a general confession of my whole life. 'Now,' said he, 'you are tired, go, rest yourself, get your dinner, and come back this evening.' So I went to the Great Western Hotel at Paddington and carried out his injunctions. That very evening I was baptized conditionally, before the altar of St. Charles, adding the name of Charles to my own. In those days a reception into the Church was very simple. There was a profession of Faith, but there were no supplemental ceremonies in baptism, merely the pouring on of the water with the formula and conditional absolution. There was Benediction of the Blessed Sacrament, as it was January 21st, Feast of St. Agnes, and this was a fitting close for a day momentous for me.

The next day I received a visit at the hotel from Mr. Palin, Dean of the faculty of St. John's College, Oxford. He had been sent by Dr. Wynter, president of the college, to interview me. Mr. Palin said, 'I understand that you are going to the spinal column of Catholicity. The Church of England has also a part of the vertebrate system. Of course, coming as you do from Presbyterianism, you might as well go direct to the column, but for me I shall stay where I am. You have got the impulse, I have not. Take the leap, but don't come back.' I assured him that I would not. I returned to Oxford to make my final settlement and called on Dr. Wynter, who was of the old school, wore a very stiff high collar and was extremely dignified. Although there was no religious test in vogue, sub-

scription to the thirty-nine articles having been abrogated, still St. John's College would not shelter within its walls a convert to Rome. This the President gave me to understand. As my mind had already been made up it did not affect me at all. My old tutor Austin is reported to have circulated the following as the awful verdict of Dr. Wynter: 'Mr. Denny has risked his eternal salvation, has lost his place in the University, and has forfeited my favor.'

Among my friends at St. John's was R. E. Clarke, now well known as a Jesuit Father and writer of philosophical and religious books. He belonged to the same Breakfast Club and he was one of the 'tintinabulators' whose office it was to call the club members to the breakfast held in turn in our different quarters. He remained a couple of years longer at St. John's, took his degree of M. A., and became in turn scholar and fellow of his Alma Mater. I bade him good-bye in '58, and did not see him again until he came to New York in '84, when we met as members of the same religious order. Having taken leave of all my Oxford friends, I went back to London and settled down in a lodging near St. Mary's, Bayswater. I became an Oblate of St. Charles and began to study with the other young members of the community.

We were brought up on Jesuit teaching; in philosophy, our authors were Dmowski and Liberatore, in dogmatic theology—to mention a few—Perrone, Franzelin, Bellarmine, and Gregory of Valentia. In moral theology, Gury and Ballerini, ascetic theology, Rodriguez and Scaramelli. Of course the spiritual exercises of St. Ignatius and the well-known exponents of them, Fathers Lallemant, Lancicius, Bellicius and others were much used.

Dr. Manning was the kindest of Fathers and we all loved him, and were sure that he loved us. He took the greatest care of our welfare both temporal and spiritual. At recreation he was the life and joy of the circle. When he was absent at Rome or elsewhere we felt like orphans; when he returned it was a happy holiday. He was quite tender-hearted, and I remember on one occasion in leaving the house with me for a walk, he received some letters at the door, and, as was his wont, opened and read them in the street as we walked along. After perusing one he crushed it in his hand, saying: "People don't know how they wound

me. I often feel like saying to them, in the words of holy Job to his friends: 'I have a heart as well as you.'" He possessed great will power and used to say to us: 'Voluntas prælucet intellectui,' not in the sense of 'stet pro ratione voluntas,' but rather in the sense of the will guiding the intelligence, in a certain direction. To illustrate his force of character the following may be related. On the eve of the dedication of the Church of St. Mary of the Angels, Bayswater, the interior of the building was not far advanced toward completion; the floor of the sanctuary was not laid, and the seats were not finished. About eleven o'clock at night, Dr. Manning was informed that the carpenters and other workmen had struck, and had gone over to the public house to make a night of it, and that very soon they would be incapable of work. In an instant Dr. Manning was in the public house, and ordered every one of the men back to the church. They obeyed. Dr. Manning then locked the door of the church and said: 'Not one of you men shall go out until all the work is finished; I will stay with you all night; and then you will get from me your pay and all the refreshments you need.' It is needless to say that when some pious ladies came in the morning with carpets and rugs and decorations, the church was in a condition to receive them.

At another time he had ordered a bell to be placed in the tower on a Christmas eve. The bell came on time and also a cold wave. The men said they could not put it up. Dr. Manning went down to the street, clad in an ulster and fur cap, and took command of the detachment of workmen. There he stood all afternoon directing the operations of the raising of the bell and as he had determined 'St. Gabriel announced the Incarnation that Christmas eve.'

But to return to my narrative. After a few months of happy life at Bayswater, it was decided that I should go to Rome to complete my studies. So in October, 1858, I took up my residence in the Collegio Pio, attached to the English College in Rome. I enjoyed great freedom. I went when I pleased to the lectures of the Jesuit Fathers in the Roman College. Among others I used to listen with delight to Fathers Ballerini and Franzelin. In Lent I used to go every day to the Church of the Gesu to listen to the daily sermon. I was not treated like a seminarian, had no repetitions, or recitations but came and went as I pleased, like a

gentleman at large. Dr. English was the rector of the English College and was extremely kind to me. Dr. Manning usually came twice a year to Rome and we looked forward eagerly to his visits."

Under date of Friday, March 5th, 1858, we find the following entry. "No doubt about my vocation to the priesthood. Only question as to what I am to do at present to attain the object. Ask Dr. Manning's advice. He in the mercy of God brought me into the Church. God has thus appointed him your spiritual father. His experience knows better what is good for you than you do. The greatest act of humility you could perform would be to submit your will to him as to God's Church, in God's name. You will not lose your reward." Then comes the date September 10th, 1859. From that day until October 20th, the diary contains jottings of a journey through Italy. Friday, October 28th, 1859, the diary reads: "The colleges came into Rome. One of the new men is Sammons, formerly of Lincoln College, Oxford. He was the first Catholic at the University since the 'Reformation.' Called on Father Cardella. Lectures—De Actibus Humanis, Ballerini (Jesuit, Rom. Coll.); De Deo (St. Thomas), Carbo (Dominican) Minerva. De S. Scrip. Franzelin (Jesuit, Rom. Coll.). December 7th. Attended the opening of the American College. As yet it is only half finished. Bishop Ullathorne arrived. December 12th. Cardinal Wiseman arrived, health much better. December 13th. We three (Butler, Nichols and myself) had an interview with the Cardinal. Christmas Eve, 1859. Matins began in our chapel at half past eleven. At 2.30 A. M. started for St. Peter's in the rain. St. Peter's, Christmas night! Returned to the college about 6.45, Sunday, Christmas day. The Papal Mass at St. Peters. Cardinal at dinner. Vespers at St. Maria Maggiore. Then in March, 1860, came the retreat in preparation for Holy Orders.

On St. Joseph's Feast, Father Denny wrote: "I begged of St. Joseph to obtain for me these three things which may be referred to the three obligations of one in Holy Orders, viz.: Divine Office, Chastity, Ecclesiastical Habit; 1. Presence of God in my interior, by which interior acts are directed to the Divine Majesty—which makes one watchful and guarded in his interior, and by which may be fulfilled the Apostle's precept 'Pray without ceasing.' 2. The spirit of

sacrifice—of modest restraint on mind and body, which regulates the thoughts of the one and the positions and motions of the other, which prevents dissipation of mind, any self-indulgence, or consolation sought in the bodily senses or in the gratification of curiosity. 3. The Ecclesiastical Character, which ought to appear before the eyes of others—or in the performance of duties—which may be summed up in that one favorite word and virtue of St. Francis of Sales: Sweetness, which includes genuine humility and ardent charity. Diligence in study. Improvement of time also a part of this character. 'Docete omnes gentes.' March 25th, 1860. Clifford, Nichols and I left the college at five-thirty for the Vice-regent's, Mgr. Bassi, Archbishop of Iconium. At six the ordination commenced. Nichols and I were ordained sub-deacons. Deo Gratias. June 2nd. Had the happiness of receiving Deacon's order from the hands of Cardinal Vicar Patrizzi. Sunday, July 29th. Father Superior and I left the college about six. Arrived at St. Mary's, Bayswater, on August 6th. Deo Gratias! Thursday, November 1st. Feast of All Saints. Had the happiness of being ordained priest by Bishop Morris. Deo Gratias!

The following are Father Denny's resolutions at the end of his ordination retreat.

No. 1. Never do anything to hurt any one's feelings. There is no greater impiety than to cause grief of any kind to others, especially to the young or poor. There is something truly diabolical in deliberately giving any one pain. "Who will give them back their tears?"

No. 2. Never judge any one by an external arbitrary standard of your own erection. The exhibition of the love of God in souls varies according to individual character.

No. 3. Never make the way of salvation to my brothers more narrow and difficult than Christ has made it. Remember the saying of St. Francis of Sales. "I should like to see a little more mercy in your justice." Blessed are the merciful.

No. 4. Never say or do to your brother who is in sin or misery "Noli me tangere!"

No. 5. Never make use of the Sanctuary or anything pertaining to it for my own selfish ends. From the leaven of the Pharisee, Good Lord, deliver us! Cultivate tenderness and thoughtfulness for others, in little things, the fruit of a cordial charity, especially

to the poor and to children, still more particularly to the unfortunate, the helpless, the suffering, the weak or the fallen. Characteristics of our Lord, His embracing little children, giving direction for food for the ruler's daughter, weeping at the grief of Mary and Martha. In the "Verbum Caro Factum" all see that they have a High Priest who can be touched with a feeling for their infirmities, and who was tempted, etc. For this reason (among others) the perpetual ministry of the Word Incarnate was entrusted not to angels but to men with all the vicissitudes of the human will. Universal sympathy therefore—a perfect oneness with his flock should be the characteristic of the New Law. Under all things humility, above all things Charitv!

Do not fancy that the character of the priesthood changes your human nature, but strive to change your nature into conformity with the sacerdotal character. You bear the treasure of Sacramental Grace in an earthen vessel. Do not make the vessel so repulsive as to prevent application being made for its contents. The efficacy of the Sacraments (given the proper matter, form, etc.) is certain, for that is the agency of God. But the dispensation of the Word (preaching) must pass through your own mind, and therefore its efficacy as a general thing, will be in proportion to the state of your mind and the preparation you have made by study and prayer. Therefore you must be as careful and diligent in the preparation for the administration of the Word, as you are in having the proper matter and form in the administration of Grace, in the Sacraments. The Good Shepherd will one day ask: "Where are the sheep and the lambs, for whom I died and left my Precious Body and Blood, and whom I gave into your charge, to speak to them as I would have spoken, to treat them as I would have treated them, to feed them as I would have fed them?"

Although you are the mere instrument of God, yet remember the instrument is free and rational. Therefore when by means of your lawful superiors God takes you to do anything with, it means this, that you are to set about finding and applying the common and natural means to that end. Humana voluntas debet agere de mediis. Are you sent to preach? The only way to obey or to prove yourself a proper instrument, is to go and prepare a sermon Qui tenetur ad finem tenetur ad media. To fancy yourself a blind or unconscious

or irrational instrument is merely to give up to selfish indolence. Either relinquish the end or use the means. It is a mistake to have more "fines" than "media."

Remember that self, the world, and the flesh will sing as sweetly in your ears as in other men's. Sloth, indolence, weakness, and tepidity will try to put you to sleep. Hastiness, harshness, wilfulness will excite you. Cold selfishness and narrow views and want of generosity will cramp you. Vain glory will inflate you. But never mind, keep the intention right and ask God to make it pure.

Father Denny's life after ordination is best described by himself. "Seven happy years did I spend at Bayswater, with the Oblates of St. Charles. The time was passed in studying, parish work, preaching, and giving small retreats. Twice did I come back to America on visits. Once I was commissioned to collect funds for the Cathedral at Westminster. Whatever I succeeded in collecting was lost by the disappearance of the person to whom Dr. Manning had confided the money. On June 5th, 1865, Dr. Manning was consecrated Archbishop of Westminster. This broke the strongest tie that bound me to the Oblates and to England. Had my old friend taken me with him to his new field of labor, it might have been different. True, I was much attached to the community, and especially to my college friend, who had played an important part in my conversion, Dr. Richards, who has so long and ably filled the post of Diocesan inspector of schools.

FATHER DENNY LEAVES ENGLAND.

Early in the year 1867, the idea occurred to Father Denny of founding a congregation of American Oblates, moulded on the lines of the community at Bayswater. He wrote to Archbishop Manning asking for approbation.

"My Lord Archbishop and dear Father:

As it is the feast of the blessed St. Agnes I must write to return thanks for all you have been to me. Nine years ago I made my first confession and received my first absolution. To me therefore in the Catholic Church you are Father as well as Archbishop.

I have waited until to-day to tell you of something that weighs very heavily on my mind and, I must add, conscience too, that is, a conviction that I ought to go to serve God and His Church for the rest of my life in my own country. I have always had the desire more

or less in my heart, and in the last two or three years this desire has grown into a conviction. I have never spoken to anyone except to Father Hathaway, as a matter of conscience, when he gave the retreat for the clergy a year ago last June. He said I must be directed by prayer and obedience. Both before and since that time it has cost me many prayers and tears. I have applied all the other tests I knew of, and now as the last one, I submit it to the love of my Father, and the authority of my Archbishop. Will you let me come to you that I may tell you all about it?"

A few days later an answer came, and with it an invitation to dine with the Archbishop. After dinner they drove to the South Kensington Museum, and on their way, as the carriage was gathering speed, the Archbishop looked at Father Denny and spoke. "Before I begin my office I will say this much. 1. I knew this was coming. I foresaw it long ago. 2. It is quite reasonable that you should desire it. Your own country has a claim on you and I have nothing to gainsay it. 3. Do not be precipitate. Wait until your place can be supplied, as your going now might put them into difficulties. 4. When you go, don't go tossing about living from hand to mouth, but try and keep up something like what you have been doing. Get your friend Morgan to do something with you." He added, "If you were to ask me, 'Shall I go or shall I not,' I wouldn't tell you to go; but since it is your desire I have nothing to gainsay it. Turn it over in your mind and the next step will be to tell the Father Superior about it." A short time after this the Superior's permission was obtained and Father Morgan, who was in Rome at the time, readily consented to the plan. Father Denny started almost immediately for Rome where he met the Bishop of Pittsburg. He agreed to the founding of a community in his diocese. Father Denny's Oblates were to secure a house outside the city, where they could have a church but not a parish. Their work was to be church work, missions, and retreats. When the house was well established the Archbishop of Westminster would transfer the oblation to the Bishop of Pittsburg. "After a time the American Oblates might assume the charge of the diocesan seminary, but for the present they would assist the Bishop in giving missions," was the last instruction Father Denny received.

He left Rome and, returning to England, made preparations for his journey to the United States. He was in Pittsburg by November, 1867, and was appointed chaplain to the Mercy Hospital. In December Father Denny's mother went to Bishop Domenec, and asked him to allow her son to go to Europe with his sister whose health was failing. The Bishop sent for Father Denny and told him to go abroad as his mother desired it, and it would not impede the work he had in view, as his friend Father Morgan could go on with it. "It will be an act of charity," said the Bishop, "and will do good to all, and besides I cannot refuse your mother." Accordingly in January, 1868, Father Denny crossed the Atlantic for the thirteenth time. He did not return to America till August, 1869. Then he began looking over the environs of Pittsburg for a suitable location for his community. In September he sent a letter to the Bishop asking for a formal approval "to found a congregation of secular priests for the diocese of Pittsburg after the model of the Congregation of Oblates of St. Charles in Milan and London." The answer was favorable. It gave permission for a Community house and Chapel at East Liberty, a suburb of Pittsburg, without a parish. A house and grounds were purchased for $45,000. The terms were $5000 down and the remainder payable in four years with interest at 6 per cent. Payments were to be made semi-annually. In January, 1870, Father Denny, Father Morgan, and Brother Edward took possession of the property. "We camped out by the refectory fire, and took supper on the mattress" is the way he described the first day. On the feast of St. Agnes Father Denny said the first Mass in the community chapel. It was the eleventh anniversary of his conversion. That the hardships inseparable from pioneering fell to the lot of the first two American Oblates is patent from such diary notes as: "Only coffee and bread and butter for dinner to-day. Two days of amateur cooking. Eggs hardened into stones, potatoes burnt; forgotten until after dinner. We finally secured a cook for two dollars a week."

By the beginning of May, benches were placed in the chapel and a great number of people attended Mass and May devotions. Father Denny organized a singing class of thirteen members. During July and August

the chapel was closed, but services and singing class began again in September, and during that month Father Denny gave the retreat at the seminary. About the middle of the month Bishop Domenec paid his first official visit. There was a reception including a procession, and a large crowd was present. At the end of September the clouds began to gather, and Father Denny and Father Morgan realized that they were facing defeat. There was no money forthcoming for the payment, and the people were informed that services would be discontinued. It was determined to sell the property, and the two priests resolved "to go forward and not back, to keep together if possible in a community in this country." The Bishop came out to see the "Babes in the Woods," as they were nicknamed. He explained how he had no spare funds at his disposal, but promised to lay the case before his council. "Have you anything to propose?" said the Bishop. The answer was, "Nothing." "Well think the matter over," he continued, "and let me know. I want to hear from you again." They dined together and after dinner they sat on the porch in the warm soft sunshine of the Indian summer and talked of Rome and the General Council.

The feast of St. Charles saw the payment of the note for $11,200 by Father Denny's mother, and on that same day he wrote to Cardinal Manning and to Father O'Connor, S. J., former Bishop of Pittsburg about offering himself to the Society of Jesus. "Shall I remain a priest in this diocese or in Philadelphia, or become a Paulist or a Jesuit or, I may add, be a loafer about home or become a wanderer over the face of the earth, or be and do nothing! Libera nos Domine! Here are my reasons for becoming a Jesuit. 1. A. M. D. G. 2. To refit intellectually and spiritually. 3. To study and practise perfection. 4. To prepare for work if I am to live, to prepare for death if I am to die. 5. To use my health well or to sanctify sickness or suffering. 6. To become a better priest. 7. To carry out my first Catholic impulse or instinct. 8. To aim at converting friends and relatives by the life of sacrifice. 9. To devote myself in this way to the Holy Father. I cannot be a Zouave; let me be a Jesuit. One must do something "corde magno et animo volenti" in these days of war, "when the Ark of God and Israel and Juda dwell in tents, and my Lord and the servants of my Lord are encamped in the open field."

Father O'Connor advised Father Denny to make a retreat, and on the 24th of November he was at the Novitiate in Frederick. Fr. Cicaterri was Master of Novices at the time, and received Father Denny very kindly. The retreat ended on St. Francis Xavier's day, 1870. The diary entry for that day was: "The question proposed at the beginning of this retreat was 'Does God call me to the Society of Jesus?' In order to obtain the answer to this question I have made the Exercises for eight days, in silence and solitude. I have examined all the reasons I could think of both on the affirmative and the negative side. I have applied all the "regulæ electionis" or rules for making the choice of a state of life, given by St. Ignatius. I have begged for light from God. I have tried to purify my heart from every inordinate affection, in order to look simply at God for my end, and to aim at His greater glory in the salvation and advancement in the spiritual life of my own soul and that of my neighbor. My conviction, therefore, founded on motives of faith, reason and prudence, is that it is the will and call of God for me to enter the Society of Jesus. With the full use of my faculties, with perfect liberty and in perfect health, with a clear head and a quiet heart I give God thanks for this grace, and devote myself to putting this conviction into execution. Harmar Denny."

"Note.—Among the other mercies of God, I have now to place this retreat. Even if I had come to the opposite conclusion, the retreat would have been a great good. It seems as if I never made the Exercises before, so different are they when all the additions etc. are observed under the guidance of an experienced Father. Father Cicaterri only came about twice a day for five or ten minutes. He faithfully represented obstacles, trials and difficulties when I reached the 'election.' He said all depended on fidelity to grace. At the end he gave me a letter to the Father Provincial at Baltimore, told me to be faithful to the inspirations and good dispositions of the retreat. He said nothing in favor of the Society of Jesus. He left it all to God and my own soul."

In a few days Father Denny was back in Pittsburg and in January he received a letter from Archbishop Manning.

"My dear Father Denny:

Since your letters reached me a constant press of work has made me delay from day to day. It was

also necessary that the Congregation should meet in chapter. They did so to-day and have forwarded to me their assent to your desire. I therefore send you a release from your Oblation, and an Exeat from the diocese of Westminster. I hope every blessing may be with you and that you will continue to pray for London.

Believe me, my dear Father, etc.

+ Henry E. Arch. of Westm."

"Hisce præsentibus declaramus Carolum Harmar Denny Congregationis Sti. Caroli in hac nostra diocesi sacerdotem, consensu ejusdem Congregationis, necnon Nostra auctoritate, ab omni vinculo et obligatione oblationis Nobis factæ, absolutum esse et omnino liberum. Testm. 4ta die Januarii 1871.

+ Henricus Eduardus Arch. Westm."

The Provincial's letter came at the end of the month. "Dear Father; P. C.

Your welcome favor of the 21st, was handed to me this morning on my return from Georgetown. The chalice and vestments arrived during the day in very good condition. I thank you very cordially for the offering which I gratefully accept, but with the condition that they shall still be yours until such time as you may choose to dispose of them permanently. I now see no further obstacle in the way of your being received into our Novitiate. You will therefore be most welcome whenever you may be able to come. May our Lord bless your vocation and make it strong and lasting. I beg to be remembered in your Holy Sacrifices and prayers. I remain,

Yours in Dno,

Jos. Keller, S. J."

The property at East Liberty was sold for $45,000, and in the early part of April, 1871, Father Denny was in Frederick, a Jesuit novice. There is a letter in his diary at this period of his career that was written to his sister, Mrs. Paxton, eighteen years before, when he made the Exercises for the first time.

"I went for a few days to make a spiritual retreat at the Novitiate of the Jesuits, Beaumont Lodge, near Windsor, to finally determine my vocation, to see whether or not I had a vocation to the strictly religious life, whether or not I should join the Society of Jesus. I went there on Monday, March 1st. On Thursday evening the good Master of Novices told me he thought I had done enough for the present, and

that it would be wrong to weary or oppress myself at the outset. No vocation at present for the strictly religious life, that is cloistered or bound by vows. Priesthood determined."

On the last page of this year's journal there is an extract from the diary of the year 1857. "Deer Creek, September 20th, 1857. When I have not the Church for my bond of mental union I am involved in the darkness of uncertainty; I wander hither and thither without a star, and haunted by the spectre of a wasted life, and from all the pains and horrors of being and doing nothing 'Good Lord, deliver us always.' I go to myself on my death-bed, and I ask myself while reason is still lingering what my decision should be now. In that last hour I reply that life is a tearful dream, that there is no work worthy of the soul and this life save the direct service of the Master, and I see now that with me it is either this or nothing. There is no consolation savein Christ." In the following January, as we know, he was received into the Church by Cardinal Manning at St. Mary of the Angels, at Bayswater, London.

Father Denny's noviceship began April 15th, 1871. A crisis in his life had been met and he looked back upon the years that had gone as the long lane leading to the land of promise. He was filled with admiration at God's wondrous Providence disposing all things sweetly and guiding "the just man by right ways." A visit from his old friend Father Morgan reminded him of a dream he had hoped to see realized, the founding of the American Oblates of St. Charles. Once this was dissipated his mind had turned to diocesan activity in Pittsburg, and again he felt himself drawn very strongly toward the Paulists in New York. For he had ever followed the apostolate of these zealous priests among Non-Catholics with keen interest, and their founder, Father Hecker, was one of his cherished friends. In former days whenever he visided America as a member of the Bayswater community he invariably made it a point to see Father Hecker and the little band that formed the first Paulist Congregation. He prized Father Hecker's word highly, and in difficulty often sought his counsel. When the project of leaving England presented itself, Father Hecker was among the first to be informed and his advice in the matter was eagerly sought. Toward the close of the Civil

War while Father Denny was in New York he made a retreat under Father Hecker and carefully noted down many of his sayings. For instance when they were discussing the great war and the future of the country they both loved well, Father Hecker's views were carefully recorded. Father Hecker said to me: "Regarding our country I am very hopeful. Hope is just as cheap as despair. To sing just as easy as to croak. Nations like individuals have trials and suffering. All suffering is not punishment. Grant will finish the business. He is a Scotch terrier and he'll hold on. So far his plans have succeeded. War is an evil but I think peace is sometimes a worse evil. We should be as St. John of the Cross would have been in politics. Have principles and act up to them. Human nature comes right. Keep your integrity." Discussing the problem of personal perfection, Father Hecker said: "What we want is humility to be to ourselves and others what we know ourselves to be before God. There, that's me, just five feet seven, a hard case but——. Beware of clinging too much to the past as if God did not act now and through men. Do not bring in the flowers of a perfectly formed Catholicity before you have the rudiments." Father Hecker spoke of the way of making a sermon. He gets an idea, yes, one idea which he feels very much interested in, then asks: "How does that touch me? How have I been influenced by it?" Then he works it up from materials in his own mind. The interest he feels in it gives an order and development. When anyone asks him what he shall preach about he says: "What do you want the people to do? e. g. to make some sacrifice? Well present to them the same motives that induced you to make the sacrifice you have made, to become a Catholic, to renounce sin, to become a priest or a religious, etc. Make the subject first personal to yourself. Get some point of it that will touch your own heart, life or experience." "In this church," he continued, "we have only one sermon a week. Our sermons are few and good. The people know therefore that when we preach we mean it."

Father Hecker's theory of a retreat was: "Let God work. Two activities cannot occupy the same place. God is waiting till we get quiet. Some people may be religious for years and never seem to have discovered that there is a Holy Ghost. Their whole mind and

soul is taken up with external devotions. The foundation of the Spiritual Life is inward—the hidden all-pervading presence of God. A saint is a man whose interior is so cleansed of self that the Holy Ghost works without let or hindrance. Christ dwells in us and with us He works. Let Him do His work."

At the close of the retreat, Father Hecker and Father Denny went to see Dr. Brownson at Elizabeth, N. J. They talked of Newman and of their own conversions. Surely they were three prominent converts destined to promote the Kingdom of God in their own country but in far different fields. This was just seven years before Father Denny became a Jesuit.

Father Denny's noviceship was as uneventful as that period of a Jesuit's life is likely to be. During his time of probation however he had some missionary work in and about Frederick and gave a retreat to the pupils of the Visitation Convent. In September he was transferred to the Tertianship and with the Tertians made the Long Retreat. Toward the end of the year his friend Father Morgan died, and he obtained permission to go to Pittsburg for the funeral. In July, 1872, his noviceship at Frederick came to an end and he was sent to Woodstock, "with strange feelings," he notes, "like homesickness." At the end of the retreat, which that year was given by Father Mazzella, he decided to ask his superior to allow him to make the full course of studies in the Society, but the Provincial, Father Keller, found it impossible to concede the permission. He was to be given a year at most. During his time at Woodstock, Father Denny secured a piano for the community, and many of his free hours were devoted to the study of church music. He was very fond of music and one of his favorite works during his life as a Jesuit priest was the teaching of music to children. There is a retrospect jotted down in his diary at this time that shows how he enjoyed his apostolate among children. "At Frederick what was the most useful thing? The thirty days retreat. The hardest work? The missions, especially the one in Worcester. The most tiresome? Sometimes, the recreations. The most pleasant? Singing with the children." His Woodstock career came to a close in December. He had wished to stay for seven years, but his course ended in less than seven months. Nor does he appear to be bitterly disappointed. "Father Minister told me that

Father Provincial had written for me to go to Baltimore next Monday. Deo Gratias!"

Accordingly Father Denny started for Baltimore where he remained for eight years. During this time he was occupied in parish work, and gave special attention to the children. He was frequently called on to give retreats to religious communities, to college students, and to priests. That he did not neglect his own perfection in the busy life of toil and sacrifice for others is evidenced by the careful way in which he watched his spiritual progress from year to year as the annual retreat came round. Among his many retreat notes the following will show in some slight degree what a faithful sentinel he was over his own soul. "Reflections on my life at Loyola College. 1. What you liked most? Teaching to sing—work with children. 2. What was most difficult? Always to be ready for anything. 3. What do you feel repugnance to? Confessions of college boys. Answering the call of obedience at the sound of the bell. 4. What is most laborious? Preparing sermons. 5. What has been most consoling? Obedience. 6. What most dangerous? Relaxation of spirit, following your own will and plans, want of openness with Superiors, parlor and visits, reaction, giving way to physical weakness. Resolutions—1. When free from exterior duties to fall back on the religious life. 2. Regularity and exactness. 3. Obedience to the desire of Superiors. 4. Cavete a mulieribus. 5. Prudence and simplicity."

In 1878 his mother died and Father Denny had the happiness of being at her side in that supreme hour. Her last word was an Amen to the prayers for the dying. "We took farewell of mother and our blessing went with her to her everlasting rest."

In 1880 Father Denny was sent to Boston College and later on in the year to the College of St. Francis Xavier, New York, where he remained till 1883, when he was at Gonzaga, Washington, D. C.

After 1883, Father Denny spent most of the remaining years of his life as a Jesuit priest at St. Francis Xavier's Church, New York. Kind to the poor, a great lover of children, a zealous priest in a busy parish, such was Father Denny. In the pulpit his manner was easy; his matter, always carefully prepared, carried with it the persuasion that the lips were but revealing the heart's dearest thoughts. There was nothing dramatic, nothing oratorical in his style of preaching.

He seemed to be filled with the presence of God, and his whole soul went out to his hearers filling them with a yearning for better and higher things. He was thoroughly familiar with Holy Scripture, and his sermons were strong with the strength that comes from the inspired Word of God, long and lovingly dwelt upon. Father Pardow once told the tertians at St. Andrew that whatever he knew about preaching, he had learned from Father Denny.

The Pittsburg Catholic paid the following tribute to the memory of the subject of this sketch. "When Harmar Denny abjured the faith of his fathers and entered the Roman Catholic Church, an unparalleled sensation was created in this community. It was in a day when religious intolerance held sway, and when the Church in America was despised by the majority outside her fold. Father Denny made then sacrifices that to day we cannot appreciate. It was not so much the surrendering of great wealth, the denial of social enjoyments, as it was the bitter rending of home ties and all it implied; turning away, as it would seem, mind and heart from things loved so dearly. Time in its gentle mellowing influence, has smoothed the asperities of this conversion. For never was one so well beloved, so delightfully recognized, so heartily welcomed as this earnest son of the great Loyola when he visited Pittsburg. Many will recall his apt and quaint sermons preached years ago in the old Cathedral church, during the mission that was then given by the Jesuit Fathers. He was a noble, saintly, practical man who in his life and in all its duties shed lustre on his name. The spirit that led him into the one True Fold was exemplified in the zeal of his priesthood, in his honorable uprightness, the solid purpose, the calm pursuit, the noble aim of all that life gave him to do. Not words but deeds marked this son of Pittsburg. In a very silent way he did a great and noble work. For the influence of a great and noble work is wonderfully silent. Men take it so much as a matter of course that it has no need to proclaim itself. It goes silently to work and it is only the eloquence of death that makes known how far extending and deep reaching it has been. To those who knew Father Denny he was another St. Philip Neri. His was the gentleness that won, the kindness that healed, the spirituality that inspired. Steeped in the most crystal purity, his

soul was reflected in his personality. To hear him speak of God was to be strangely moved, for his words possessed a sacred unction. One looked on Father Denny and realized that even on earth he had a foretaste of eternal peace."

A LIFE INSURANCE COMPANY AT CONEWAGO.

In a former article* we asserted that "the activity of the Jesuit pastors at Conewago was the temporal as well as the spiritual mainstay of the people of this favored place." That the part of this statement summed up in the adjective "spiritual" is borne out by authentic history will, we trust, be the conviction of any one who has read attentively the papers on the subject printed consecutively, since June, 1913, in the LETTERS. For what but a "spiritual mainstay" were they who for nigh two hundred years addressed their efforts and their ingenuity to everything that could foster the foundation and growth of the Faith and relieve the spiritual needs of the faithful?

Enduring and imposing places of worship were reared far and wide out of the contributions of money, of building material, and of the labor both of the beasts of burden and of the very hands of the devoted farmers themselves. The sick and the aged of what are to-day ten parishes were cared for with instant watchfulness from a single centre. The children were taught the elements of secular knowledge. Higher education, when occasion allowed, was not neglected. Wholesome reading was diffused by means of circulating libraries and the "Sodality of Our Lady" and the "League of the Sacred Heart" were preached with energy and practised with tireless fidelity.

But besides these unsparing efforts for the spiritual welfare of their flock, the Conewago Jesuits did not hesitate to apply their talents and their experience to the solution and elimination of temporal difficulties

* "Higher Education at Conewago." WOODSTOCK LETTERS, February, 1914.

when these were unduly besetting and exceeded the industry and thrift of the simple farmers. Hence the Fathers not unfrequently vindicated their title to be considered not only the spiritual but the "temporal mainstay" as well of this Catholic community.

Many instances of the Jesuits' substantial interest in Conewago's industrial welfare might be cited in proof of our assertion, an interest often demanding no slight expenditure of time and care. The instance chosen, however, for special commemoration here recommends itself by reason of its publicity and the copious and permanent fruit it has borne and is bearing at the present day.

But first a word must be said about the event which occasioned the Jesuit intervention in point. For a period of years beginning shortly after the Civil War and continuing until the early eighties (*about* 1881) the *Mutual Life Insurance Company* with head-quarters in New York City, a branch office in Lancaster and a local agent at Hanover, Pennsylvania, had been driving a brisk trade among the residents of the towns, villages and farm settlements around Conewago, and by the faithful discharge of all its obligations had won for itself the confidence of its patrons. The benevolent principle of Life Insurance was appreciated at once by this thrifty and practical-minded people and for many years the good wrought by the Company to the families of its deceased policy-holders was ample and manifest. But there came a sad termination and reversal of all these benefits. Increased dues, frequent and constantly growing assessments, repeated failure to redeem its most solemn pledges soon brought odium and distrust upon the management and swiftly eventuated in the collapse of the Company. Before its re-organization could be effected many innocent victims had lost not only all hope of help for their families in case of death, but the actual sums of money already subscribed. The home of the agent at Hanover soon became the scene of excitement, but it was an excitement which spent itself in wild and fruitless protest. For the agent, though well disposed, was as helpless as his patrons, and the legal measures, resorted to by a few, only embarrassed those who tried them with heavy expense and promised no hope whatever of securing redress from the Company.

The interest of Father John B. Emig, S. J., then attending Hanover from Conewago, was soon keenly aroused by the "Life Insurance" situation, and shortly before the final dissolution of the Company occurred he suggested a plan of his own which, though simple and savoring of ancient times, should perform that duty to which a modern financial institution had proved so unequal and untrue. He proposed the inauguration and establishment of a local beneficial society which, like the "Guilds of the Middle Ages," should be so regulated as to be in all ordinary cases independent of legal intervention. It was to give relief immediate and sure not only in case of death but also in time of sickness or accident; and this relief was to be personal as well as pecuniary. After outlining his scheme in conversation with some gentlemen of his parish he set about the drawing up of a legal instrument whereon to rest his proposed society, which he named: "St. Joseph's Roman Catholic Beneficial Association of Hanover, Pennsylvania." With such prudence, foresight and ability did he construct this document that to this very day the association founded upon it is flourishing, not only at Hanover, but in all the adjoining parishes, each of which has its own local council and constitution almost word for word identical with the draught first traced out by Father Emig.

On the 7th of March, 1882, the first meeting was held and the little society was formally organized, and from that day to this it has thrived and progressed and borne more abundant fruit than even its saintly founder's hopes had ever dared anticipate.

The rules governing this organization are embodied in a Constitution and By-Laws which set forth with unsurpassed clearness, completeness and brevity its twofold purpose. The Constitution consists of a short Preamble and thirteen (13) concisely worded Articles; and the By-Laws contain twenty-four (24) Articles, divided into a total of seventy-five (75) Sections; the whole compressed into a small, printed, vest-pocket volume of fifty (50) pages, a copy of which is presented to each newly elected member. The first page of this little volume is a "Certificate of Membership" inscribed with the name of the member and the date of his entrance, and this is signed and certified by the Secretary and President of the Association. While writing we have before us two (2) copies of this small book, the

first issued at the time of Father Emig's resignation of his duties as "Spiritual Director," June 11th, 1888; and the second, a revised edition dated March 19th, 1907, the day on which the third and present "Spiritual Director" was installed in office. These two editions differ neither in spirit nor in substance from the original document drawn up by Father Emig, and are in fact nothing more than an amplification and detailed exposition of its principles. The more recent edition gives an alphabetical list of the names of members both deceased and living.

Essentially, the association is a "Life Insurance Company" though its sphere of activity is by no means restricted to the limits commonly implied in that title. With regard to the financial aid extended by the "Association," the unfailing remittance of two hundred ($200) dollars, in cash, to the widow or orphaned children immediately upon the husband's or father's death is not so small an item as at first appears. For at least within this locality it is usually found amply sufficient to liquidate all immediate household debts, defray the expenses of burial and leave a margin which will assure leisure for planning a new start in life. Should an Associate's wife die before himself, he receives one hundred ($100) dollars;[1] and in case of his own incapacitation, whether by sickness or accident, he is, for a period not exceeding six months in any single year, entitled to a weekly allowance of three ($3) dollars. For the remainder of that year, should his disablement continue, he receives but one ($1) dollar a week. Thus the essentials of an "Accident Assurance" policy are embraced within the scope of this society's activity. Such is the benefit *in money* derived from membership in this association; slight indeed if you will, but in many instances it has been sufficient to tide a family over a trying period of affliction, and the organization has never failed to discharge its money obligations exactly, fully and with promptitude.

But it was the founder's purpose to make his organization a *religio-social* rather than a *money* power, and it is in this element that its strength lies. Any one who knew Father Emig would expect before being told, that this should be so. For he was a man en-

[1] Art. 19, Sec. 8, By-Laws, specifies only seventy-five ($75) dollars, but this has been recently increasec to one hundred ($100) dollars.

dowed by nature with a clearness of mind, a driving force of will, a depth and sincerity of heart which united in the production of a character which was in the fullest sense of the word, masterful; and when, on entering the Society of Jesus, Christ became his daily model, to Christ's interests in their minutest form were dedicated all the plans and endeavors of his wakeful, working life. This is eminently verified in the case of the "Beneficial Association" which he founded and secured to permanance in Hanover, Penna.[2]

For membership in this society only Roman Catholics are eligible, and fidelity to the essential practices of their religion must be unfailing and a matter of public knowledge. Serious breaches or continued neglect in this respect expose the delinquent to expulsion and forfeiture of all claims for benefits. Twice each year a special Mass is offered, the first for living, the second for deceased members. All who can, attend these masses, marching in ranks from the hall of assembly to the church and back again, each wearing the badge of the Association. All meetings are opened and closed with prayer prescribed in the first Article of the By-Laws; and personal habits and outward conduct which conspicuously mark the model Catholic are demanded of each individual in the daily discharge of his ordinary avocations. Thus a standard of morality somewhat elevated above that of mere essential honesty is imposed on all, a standard that breathes the spirit of Christ into the common instinct for strict justice. Most especially is this spirit of Christ conspicuous in the event of a member's death or serious prostration by sickness. For then it is that the constitutionally appointed "Visiting Committees" put their personal services at the disposal of the afflicted family.

Should the sick member's condition be such that a night watch is needed, the Association sends a nurse, paid out of its own funds, or more commonly appoints two fellow members to remain with their stricken brother. The skill acquired by some of these men in their attendance at the bed-side of the sick or dying is remarkable. The local physician, Dr. George L. Rice, told the present writer that when a choice is possible in the selection of a nurse he always prefers a "Beneficial man" to any other; for they always display greater

[2] A short sketch of Father Emig's life may be found among the Obituary Notices in Vol. 19, (1890), page 191, of the WOODSTOCK LETTERS.

tact, greater knowledge and a greater delicacy in sick-room ministrations. Indeed it is well known that some of these amateur assistants have acquired a facility and an experience that render them more valuable both to patient and to doctor than the services of many a highly paid trained nurse. With these men the prompt securing of the priest's ministrations for the patient is the first object of their concern.

Prominent among its constitutional laws there is a provision requiring any one who may have a just cause of complaint against the Association to submit his grievance to a board of arbitration. This board is made up of five men. Two of these are chosen by the aggrieved party, two are appointed by the Association's President, and the fifth is selected by agreement among these four. Though not specifically stated it is of course understood that all five shall be trusted members of the Association, for it is an unwritten law with this organization that "family troubles should have family treatment." That substantial justice is obtained by this wise and inexpensive method of procuring settlement is clear, for so far as the present writer is aware not a single case of such arbitration has ever yet been carried to an open court. And this manner of adjusting disputes has not remained exclusively within the limits of this society, but has become a familiar practice among the merchants and business men in every town, village and farm settlement throughout this entire community. In this way much useless cost is spared, and, what is of vastly more importance, embittered feelings that often rankle as the aftermath of law-enforced court decisions, are prevented. Thus that spirit of charity so earnestly urged by Father Emig is promoted among neighbors—Catholic and Protestant alike—who are reaping to-day the splendid harvest of his careful seeding. The political historian of the United States pauses with a certain contented pride over the administration of James Monroe (1816-1824) for the "Era of Good Feeling" therein included. With equal right we feel we can point to the "Era of Christian Charity" inaugurated by Father Emig in the farming country of Southern Pennsylvania, an era that found coherent expression in the "Beneficial Association" which he founded and set to work more than thirty years ago, and which has seen no intermission up to the present day.

It was the writer's privilege to witness a concrete instance of the good work which has been the subject of this sketch and he trusts he will be pardoned for detailing it by way of epilogue. The occasion was the death of an aged Charter member of the Association, at Edgegrove close to the Conewago church, when the Association had already seen twenty-nine years of life and its founder Father Emig more than a score of years before had gone to his rest. For a week preceding the end the sufferer was unconscious and through every hour of the night two Associates watched and tended by his bed-side. Their fidelity was touching, but not less wonderful was their skill and the exquisite delicacy with which they soothed the feelings of the stricken sons and daughters and inexpressibly lightened the gloom of death's shadow that had fallen on their hearts. When the end came and the loved form had been borne to the grave attended with simple dignity by six Associates wearing their badges, and when the modest subsidy had been placed in the hands of the daughter on whom had fallen the care of the household, so that temporal anxiety was set at a safe distance, I could not help turning my thoughts gratefully to the memory of that holy man who amid the pressure of tremendous cares yet found time to plan carefully the relief of the temporal needs of his flock and leave a memorial of his ingenious love that will long stand and bring blessings on his name.

MARK J. SMITH, S. J.

BOOKS OF INTEREST TO OURS.

The Divinity of Jesus Christ and His Virgin Birth. Reverend Joseph C. Sasia, S. J. versus Reverend Charles F. Aked, D. D. With Ecclesiastical Authority. Price 10 cents.

This little pamphlet neatly and clearly printed is a *multum in parvo.* It was called forth by the vapid preaching of Dr. Aked, a Unitarian clergyman of San Francisco. Father Sasia first answered him in a series of articles in the daily papers. These articles are here published in pamphlet form under the auspices of the Catholic Federation of Santa Clara Co., Cal.

Life of Father Paul Ginhac, S. J. From the French of Arthur Calvet, S. J. Translated by William Doyle, S. J. R. & T. Washbourne, Paternoster Row, London. 1914.

The foreword to this excellently well rendered life of Father Ginhac is the best plea for its wide circulation. The publication of the fifth French edition of the Life of Father Paul Ginhac suggested the making known to a still wider circle of readers the heroic virtue and sanctity of one who has been justly called "The Man after God's own Heart—a Model for Priests."

"Master of Novices, and Superior of the Tertian Fathers, in the novitiates of the Society for forty years, Father Ginhac had few opportunities of attracting the attention of a world which is quickly won by the charm of holiness. He died as he lived . . . practically unknown even in his native land of France, except to the numerous communities of priests and nuns whom the silent preaching of his example had urged along the path of perfection more powerfully than his burning words.

Death, however, seemed to lift the veil which had so long concealed this hidden saint, and God glorified His servant. An immediate demand was made for the publication of his *Life*, which in a few years has already run through five French editions, amounting to ten thousand copies.

Translations have also been issued in German, Italian, Spanish, Flemish, Dutch and Chinese.

Numerous and striking miraculous favors have been obtained through his intercession, or by the application of his relics; written testimonies of over six hundred such favors, attributed to his power with almighty God, are in the hands of the Vice-Postulator of his Cause." The whole get up of the book is good.

Father Doyle, the translator, has requested the Editor of the LETTERS to state that if any of Ours wish to have a free copy of Father Ginhac's Life, he will send one on receipt of postage (20 cents for the States). He has only a limited number for distribution.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 8us Tomus. n. 1. 1 Julii, 1914. Bruges, Beyaert. Rome and Ratisbon, Pustet. Paris, Lethiellieux.

The question treated in the "Supplementum Primum" of this volume deals with the faculties and obligations of the several classes of Missionaries and may be considered as a continuation of the questions treated in the preceding volume, about Vicars and Prefects Apostolic. Answers to various queries follow; after which the "monumenta" or latest decrees of the Holy See are given, several of them with useful explanatory notes.

Prudens Sexdecim Linguarum Confessarius. Etiam sine ulla Scientia Linguarum. Methodus optica pro Confessione Integrâ et Matrimonio, Confessario et Pœnitente Mutuas Linguas Prorsus Ignorantibus, a R. P. Michael d'Herbigny, S. J. Anglice, Bohemice (Slavo-Tchecice), Croatice, Danice, Franco-Gallice, Germanice, Graece (Hellénica Moderna), Hispanice, Hungarice, Italice, Latine, Lusitano-Portugallice, Neerlandice (et pro Flandris), Polonice, Rumaenice, Russice (pro Ruthenis quoque, Bulgaris et Serbis). Paris: G. Beauchesne, 117 Rue de Rennes. 2 Fr.

Polyglot publications by which confessors and penitents may be helped in hearing and speaking confession are not unknown. None, perhaps, will prove more practical than this "Methodus Optica," for neither confessor nor penitent need directly understand each other. The penitent by way of preparation reads over the catalogue of sins, which forms a thorough examination of conscience; he then indicates the paragraph against which he has offended, and adds how often he has fallen in a day, a week, a month, a year, by pointing at the figure and time at the bottom of the page. The confessor follows the indications of the penitent either in the same language, if he has a reading knowledge of it, or from the detached cardboard, where the whole process is printed in Latin. After the enumeration of sins, grouped under thirty-five headings, are found words of exhortation, which the confessor can understand through the Latin text, and can indicate in the vernacular. Some penances are likewise marked, and the act of contrition follows. A set of questions, moreover, for cases of urgent marriage is given in each of the sixteen languages.

More than fifty priests, mostly of the Society of Jesus, experienced in the art of hearing confessions and acquainted with some one of the languages and peoples for whom the

booklet is compiled, have translated or reviewed the text. The "Methodus Optica" can be warmly recommended. If the book is widely spread among the clergy and among Catholic immigrants, the latter will have no excuse for staying away from the Sacraments, and our priests will not be found standing helpless among countless foreign Catholics, who are desirous of going to confession and Communion, but cannot make themselves understood.—*America*. *J. J. O.*

Recherches Historiques Sur Cette Tradition Que la Mort Dañs La Compagnie de Jésus Est un Gage Certain de Prédestination. Par Le Père Jacques Terrien de la Compagnie de Jésus. Troisième édition, revue et considérablement augmentée. Cum Superiorum permissu. Roulers. Jules De Meester, 1914.

How this consoling and excellent historical research was begun and brought out in its present form is briefly and clearly told by the author in his introduction. Its appearance too has been well-timed, being published in the centennial year of the Society's restoration. It comes to strengthen us in our vocation and increase in us our love for our mother, the Society. This is the object of the author's thesis: That those who die in the Society are saved. An old tradition, dating back to the first years of the Society's foundation, it is very carefully and historically established by Father Terrien. He treats the question from a purely and strictly historical point of view. His researches have been industriously made. He gives the facts, presents the witnesses, shows their credentials, and leaves the reader to judge for himself of their weight and authority. No where else has the evidence in favor of the familiar tradition been so fully collected or better presented.

Special mention must be made of the appendices. There are thirteen of them on various questions connected with the tradition. To us the most interesting are the one on our name, *Du Nom de "Compagnie de Jésus,"* and that on the approximate number of those who have died in the Society from its foundation down to the present day. The work may be obtained from P. G. Granday, 160 Rue Royale, Brussels, Belgium. Price, 2 fr. 10.

Practical Questions on the Sodality. By Rev. James A. Dowling, S. J. Loyola University Press, 1076 W. 12th Street, Chicago. 1914.

"The aim of this booklet of forty-six pages," says the author in his introduction, "is to explain briefly such points as may give the reader an idea of the nature of the Sodality, its requirements, its activities, its benefits, and such other topics as may interest him, and may perhaps induce him to make further investigation." The "Question and Answer" form has been used throughout as being terse,

compact and suited to the convenience of the busy man of to-day. Single copies 5 cents; one dozen, 40 cents. Prepaid. Postage extra. 100 copies, $2.00; 500 copies, $8.00; 1000 copies, $12.00. Postage extra.

Synopsis of the Rubrics and Ceremonies of Holy Mass. By Rev. William Doyle, S. J. R. & T. Washbourne, Paternoster Row, London. 1914.

An excellent booklet this. It gives in the space of twenty-four pages all the rubrics of the mass. No single detail is omitted. An appendix of one page sets out clearly and very briefly the rubrics of the mass when the Blessed Sacrament is exposed. We feel sure that those who are preparing for ordination will find this little work an easy and valuable guide. Indeed it may well be recommended to all priests, especially during retreats, who from time to time need to refresh their memories on the proper way of saying mass. Price seven pence. Postage free.

Everysoul and the Land of the Sunrise Sea. Words and Music by J. F. X. O'Conor, S. J. A Mystery Play and Musical Drama.

This interesting and charming play has been a great success. The *New York Herald* speaks thus of it.

Everysoul is the antithesis of Everyman. In the latter, the play begins with death and ends with the grave, while in Everysoul the action begins with the gladness and brightness of life and ends with the glory of things eternal. Everysoul searches for true happiness, accompanied by her Angel and by her companions, Joy and Sorrow, while Hope with her rainbow gives promise of joy to come. The traveller meets Spirits of Light and Darkness, dancing maidens with Mirth, Fun and Pleasure. Then appear winds, waves, birds and flowers represented by children, and there is a vision of the Sunrise Sea. The object of the operetta is to inaugurate a movement for the education of children in the love of the beautiful in dramatic art, and also to utilize this art as an exponent of Christian morality.

What Shall I Be? A Chat with Young People. By the Rev. Francis Cassilly, S. J. New York, The America Press, 1914.

This is another little work on vocation. The letter of Father Vermeersch gives its character. There is no need of apologizing for quoting it, nor for quoting a large part of the preface. Here is the letter.

Your little book pleases me exceedingly. Its doctrine is very sound and set forth with wonderful clearness. It makes pleasant reading, and will interest the young of school age, and encourage them to make a generous choice of a state of life. A. Vermeersch.

Here is the quotation from the preface.

"In this little book the writer has aimed to present, in brief and simple form, sound principles which may assist the young in deciding their future course of life. The subject of vocation, as it is called, has suffered much, during the last two or three centuries, at the hands of rigorist authors, who so hedged the approach to religious life with difficulties and restrictions, as to frighten or repel many aspiring hearts from it.

Spiritual writers of the last decade have been re-reading the Fathers and great Theologians upon this subject, and as a result the cobwebs of misconception are being swept away. The Reverend A. Vermeersch, S. J., of Louvain, deserves the gratitude of all for his lucid and convincing treatment of religious vocation, in his "De Religiosis Institutis et Personis" (Vol. II, Supplement III; also Vol. I, P. 4, C. I), where he clearly shows from Scripture, the writings of the Fathers and leading theologians, the true nature of the invitation to the evangelical life. The reader is also referred to the article on "Vocation," by the same author, in the Catholic Encyclopedia.

The present treatise aims at no more than putting in form suitable to the young the sound conclusions of such reliable authors as Father Vermeersch, Canon Lahitton and Rev. P. Bouvier, S. J.

As to the advisability of priests, parents and teachers fostering and developing in the young the desire of a religious life, the words of St. Thomas are positive: "They who induce others to enter religion, not only commit no sin, but even merit a great reward." (Summa. 2^a 2^{ae}, Quæst. 189, art. 9.)"

Priests, teachers, confessors and others who have dealings with the young, will find it very practical to have at hand several copies of this reliable booklet, and we hope they will do their best to put it into the hands of our boys and girls.

The Fairy of the Snows. By Francis J. Finn, S. J. Benziger Bros., New York. Price 85 cents.

Father Finn's stories have always pleased. Those written some years ago are still popular. Some of them have been translated into French and other foreign tongues. In the French translation a few of them have gone through several editions. It was with genuine pleasure we read his latest story, "The Fairy of the Snows." Between this and Father Finn's earlier stories there has been a long lull. But the delightful author has lost neither his skill in writing nor his insight into the ways of the hearts of his boys and girls. In charge of the parochial school of St. Francis Xavier's parish, Cincinnati, Father Finn is in a position to catch and register many touching and interesting exper-

iences. We are glad he is making such excellent use of them. "The Fairy of the Snows" is a delicious bit of experience in real life, full of pathos and humor. There is not a dull character in the book. It preaches sermons, too, but not in a "preachy" way. The story is a real story, and not a sermon. We rather think it would make excellent reading even for a girls' retreat. Read at any time the story will charm and edify.

NOTICE. In the WOODSTOCK LETTERS for June, 1914, was published a review of Father Ernest Rivière's "Additions et Corrections" to de Backer-Sommervogel. This work can be obtained from the author, Toulouse, Rue Boulbonne, 7, France. By applying directly to the author a reduction of about 50 per cent. will be given.

OBITUARY

Father William P. Brett.

Father William P. Brett died at the Carney Hospital, Boston, Mass., on Sunday, February 15th.

Born in Boston, November 26, 1852, he was educated at Boston College and in 1871 entered the Novitiate at Frederick, Md. After finishing the usual studies of the Society he was ordained at Woodstock by His Eminence, Cardinal Gibbons, on August 29, 1885. Two years were spent abroad in special studies in philosophy and theology. On his return to this country he was for seven years at Woodstock College as professor of philosophy and theology. He was Vice-President of Georgetown and St. Joseph's College, Philadelphia, and in 1900 was made President of Loyola College, Baltimore. Father Brett was rector of Woodstock from 1901 to 1907 and was then transferred to Boston College, where he filled, until shortly before his death, the chair of philosophy. Falling seriously ill in January, to save his life, it was decided that an operation was necessary.

The "prostate gland" which was fearfully enlarged, and to all appearances honeycombed with cancer, was removed. The operation was skilfully performed, and to all appearances successful. He failed however to recover.

Doctor Bottomly, who performed the operation, was summoned, and another eminent doctor who had been called in for consultation, declared that nothing could be done. There was no bleeding; there was no uric acid, and the only cause they could place for the ill-condition, was that cancerous action had let some bacilli loose which were poisoning the system.

Of Father Brett's last moments, Father Lyons, President of Boston College, writes as follows: "Just before receiving the last sacraments he grasped me by the hand, and begged me to accept from him his act of faith in God, in all revelations of Our Lord Jesus Christ and in all the teachings of our Holy Church. He begged me to accept his expression of gratitude for all God had done for him: his birth from Catholic parents, the gift of faith in baptism, the devotion and good example of these same parents, the advantages of a Catholic education, his vocation, his vows, his priesthood, and the other graces that God had given him. And then, though I tried to quiet him to save him from exhausting his energy, he insisted on one more statement. Almost passionately he declared that in me and through

me he begged pardon for all offences he had ever given to his fellow-men. He regretted and craved indulgence for any unkind word, and above all for any unkind deed he may have done, and asked as a dying man for the forgiveness of all. Then begging God's mercy and pardon for all his offences against His Holy Law, he asked for the last sacraments to sanctify and strengthen him on his way.

About two hours later he awakened again, and as I gave him my blessing he said that he felt calm and peaceful and longed for sleep. Even as he spoke he closed his eyes, and though at times after that in mild delirium he mentioned the Holy Name of Jesus he was practically half unconscious until he breathed his last at about five o'clock in the morning, Sunday, February 15th."

In the Boston College Stylus, the following tribute is paid to the memory of Father Brett:

A LOST LEADER.

He is precisely that. Lost in the sense that he will never again be bodily present, lost because we cannot feel any more the irresistible spell of his living intellect, lost because we cannot bring ourselves face to face with him to be moulded after the perfect ideas of his great, strong, vigorous soul. Not lost, in that his influence is dead among us, for like all the truly great, his influence does not die. In the hearts of those who know him—and by that token admired and loved him—it has taken root and has grown and is growing. It will not wither in this generation, nor in the next. Though the old tree be gone, its seed has been scattered, and the new, young sapling, springing up from the soil, in turn gives its seed to be sown by the winds.

I think that was the ambition of his life. He did not court the applause of lecture halls and the headlines of the press. His was not the fame that is heralded and trumpeted or bruited from the housetops. But quietly, unobtrusively, withal insistently, he stole into the souls of those about him so that what was unworthy in them became worthy, and what was noble became more noble under the healthful stimulus of his mighty character. This, I think, was the main idea in his life. And the world is a better world because he fulfilled it.

The great God-given principles of truth and justice and virtue he had mastered and understood. He had bound them about him. They had become one with his life. To the end that they might be one with the lives of others, he directed all his energies. Whatever learning, whatever experience he possessed, whatever knowledge of human nature the world had given him, he devoted to the uplifting of his pupils. Pupils, I say, because there were precious few who could not sit and be taught at the feet of Father Brett.

This is not a biography; it is an appreciation. But the events of his life are themselves brilliant testimony to the greatness of the man we have lost. He had trained himself, as so relatively few train themselves, to cope with the universal problems of thought and intellectual speculation. He had delved into the accumulated wisdom of philosophic and scientific ages. He had probed life, found and understood its meaning, educated and mastered himself. Henceforth he was to be a guiding force for others.

He won our hearts, he commanded our admiration, he caught us up and moulded us after his own vigorous, ennobling ideals. He did not talk in periods. He did not hide his ideas. He sent them hurtling straight at us as at targets which could not be missed. You had to be dominated. You began to see how small you were. You recognized yourself in the presence of a leader whose strength compelled admiration. Nothing sordid diverted him, nothing petty concerned him. Only the higher things in life, the researches of great intellects, the achievements of great wills, the dreams of great hearts. Oh, he was himself—every part of him—a great man. The world does not know him as such because the world does not know him. Yet there are some the world calls great whose greatness consists simply in the intermittent repetition of their names. But in our little world, where he moved and lived, we know our Father for what he was, and we speak his name in reverence and sorrow and admiration. R. I. P.

Father William J. Scanlan.

The Rev. William J. Scanlan, S. J., died at 10.30 at the Parochial Residence, St. Mary's, Boston, Tuesday, March 24, 1914. He was born in Ireland in 1839. He came to Boston as a child with his parents in 1845. He was one of a large family that settled in the North End of Boston in those early days. He received his early education in the public schools of that district, in St. Mary's parochial school and Holy Cross College, which latter institution he left to join the Society in 1859.

While a novice in the Novitiate at Frederick, Maryland, Father Scanlan had the opportunity on many occasions of helping the wounded soldiers of the Civil War.

The six years following his course of studies at Frederick, Maryland, were spent as a teacher in Holy Cross College. Among his pupils in those days were Bishop Beaven, Bishop Conaty and many of the older priests and Holy Cross graduates of New England.

Following his term of teaching in Holy Cross College, Father Scanlan returned to the House of Studies at Woodstock where he was ordained April 2, 1875.

The thirty-nine years of his priesthood were devoted to many works. Soon after his ordination he was appointed Prefect of Studies of Boston College. During his two years in that position Father Scanlan organized the Young Men's Catholic Association, which has had such a long and honored career among the Catholic societies of the Archdiocese.

Father Scanlan spent the third year of his priesthood as a Tertian at Frederick, and was then appointed to Gonzaga, College, Washington, D. C. From Washington he came to St. Mary's, Boston, in 1880, where he remained for twelve years. Father Scanlan's special interest was in the young men and nowhere did this interest have better fruit than in St. Mary's parish where he succeeded in forming a very flourishing society of the young men of those days.

In 1892, Father Scanlan was appointed Superior of the Mission in Charles County, and within a year was transferred as Superior to Holy Trinity Parish, Georgetown, D. C., where he remained until 1899. He was then assigned to St. Ignatius Church, New York.

In 1901 he again became Superior of the Mission in Charles County, Maryland. This service terminated with his return to St. Mary's parish, Boston, in 1905. Father Scanlan's service in Boston includes five years as chaplain of Deer Island. During this entire career he had been unusually active and did not cease his customary labors until March 20, when he contracted the severe cold that caused his death.

Father Scanlan is survived by only one member of his family, Mrs. Elizabeth Harris of Mt. Auburn, who is in her eighty-second year. The family, which originally included twelve children, was identified with the early struggles of the Irish people of Boston. Two of Father Scanlan's brothers were members of the original Ninth Mass. Regiment; Michael J. Scanlan, who was Quartermaster of the regiment, and Joseph F. Scanlan, who was wounded during the first battle of the war.

Father Scanlan was an uncle of the Rev. Michael J. Scanlan of the Cathedral, Boston, and of Dr. Thomas J. Scanlan, of Dorchester.

Father Scanlan was conscious to the last, even to such a degree that about half an hour before he died, he asked Father Cowardin to say a few prayers with him. While the Father was saying the Our Father, the Hail Mary, and an invocation to Mary Immaculate, Father Scanlan repeated them. Father Cowardin told him to try to repeat the Prayer for the Dying with him. He did so, and so far as we know this was the last prayer he said. Father Michael Scanlan, nephew of Father William, then began the Litany

for the Departing Soul to which Father Superior, Father Cowardin, Father Hogan and Dr. Thomas Scanlan, another nephew, responded. The Commendation of the Departing Soul was just finished when the old soldier of Christ folded his hands, closed his eyes and passed to his reward. While the *De Profundis* was being said at his bedside, the bell in the tower of the church was tolled, announcing to the tattered remnant of our once flourishing parish, that one of the laborers in this fertile vineyard had fallen in death with the sweat of the gleaner still upon his brow. A cheerful life of over fifty-four years in our Society, and a splendid history of that life seen in the faith and loyalty of the hundreds of men who belonged to his Young Men's Sodality in the early eighties, furnish us with food for the most tender love of that vocation that bids us lay down our life for our friend. On Thursday, March 26th, a low Mass was said by Father Michael Scanlan at 10 o'clock in the presence of His Eminence, Cardinal O'Connell. At 2.40 that afternoon the body was taken by train to Worcester, Mass., where it was buried in the presence of his numerous relatives and the Fathers and Scholastics of the College of Holy Cross. R. I. P.

Brother Michael Naughtan.

On the night of May 10, 1914, Brother Michael Naughtan met with a sudden death in the wreck of one of the little craft plying regularly between Belize and Stann Creek in British Honduras. He had been down to Stann Creek for a week's vacation, and was just returning to make his retreat with the scholastics and brothers of the Belize community. He took passage, for the little sail of thirty-six miles, on one of the largest and safest of the small boats of the service. There were in all twenty-one persons aboard, including the skipper and his two sailors. The weather was a little squally, but the skipper felt perfectly sure of his boat, and, leaving one of the sailors at the helm, he went below for a little rest before entering the harbor of Belize. About seven o'clock in the evening, the first hour of night in this latitude, a sudden squall struck the boat, and, being unskilfully handled by the sailor at the helm, she was thrown on her beam ends and sank almost immediately. There was a little dory on deck, which floated off as the boat went down, and eight persons managed to cling to it. They were picked up next morning. Two others were fortunate enough to encounter floating hatches, and were eventually saved. Brother Naughtan was among the eleven who perished. Search was made for the body, but with no result.

Brother Naughtan was born in County Galway, Ireland, and came to the United States with his parents at an early age. He was educated in St. Louis, and worked there until his twentieth year, when he entered the Society.

The account of Brother Naughtan's devoted work in the mission of British Honduras, where he spent, with some interruption, nineteen years, may be given in the words of the obituary notice which appeared in the Belize *Clarion*, of May 14.

"Brother Naughtan was in his fifty-fifth year, and he had spent thirty-five years in the Society of Jesus. He was sent to this mission as a school teacher, and having obtained a first class certificate by examination, he entered upon his duties with an enthusiastic devotion which never once flagged during the many years that he was employed in that useful but tedious work. His teaching was done in Corozal and Orange Walk, the latter place being the last scene of his labor.

His devotion to his work was supernatural, and, while advancing his pupils most successfully in the ordinary school branches, as the results of the public examinations amply testify, he was at the same time most zealous in training their young hearts and in instilling into them, according to their capacity, principles of religion and virtue. It pained him deeply when any of his former pupils failed to live up to their early moral training. One such, upon meeting his old teacher, some years after his school days, and going up to salute him, met with the rebuff, in the Brother's out-spoken and positive manner: 'No, boy, I will not shake hands with you.' The young man understood; his life was no credit to his teacher and he deserved to receive a lesson.

Though devoted to the work of teaching and holding a first-class certificate, Brother Naughtan was ready at the call of obedience, to render service to the mission in any other employment. He filled the office of cook and buyer at St. John's College, for a year, in the absence of Brother Hanrahan. He thus had many acquaintances in Belize, and here, as well as in the north of the colony, his loss will be deeply felt."

The following account of the accident in which Brother Naughtan met his death was sent to the Editor of the LETTERS by the Superior of the Mission, Rev. W. A. Mitchell:

"When the schools closed for the May vacations Brother Naughtan came to Belize and after resting for a day or two he asked to go to Stann Creek to spend a few days with Father Lynam, whose charity and cheerfulness appealed to him. This I was glad to grant him; but he was to be in Belize again by May 11th to begin his retreat. He left Stann Creek on Sunday afternoon about 2 o'clock. The

wind was high and the sea was rough, but there was no apparent danger. He did not come in the evening, as we expected, and we thought that he would be in during the night or in the morning, as often happens. In the morning I was resting for the half past five Mass in the church when Father Walters rushed in to tell me that Brother Naughtan had drowned.

It came like a thunderbolt from a clear sky, so sad, so unexpected. The community is very much depressed. We must however bow to God's holy will. The brother has been a good religious, faithful to his spiritual exercises, very hard working and very zealous in promoting God's honor, and we cannot help but feel that our Blessed Lord was near him in that sad hour. It would have been a comfort to us to have been near him and to administer the rites of the church, but God willed otherwise. The body has not been found and in all probability never will be.

There were twenty-one persons on board the boat leaving Stann Creek. Of these nine were saved after long hours of struggling with the waves. The last one was brought in last evening. He is a Catholic boy and came to see us and tell us all there is to be told. He said it was about 7 P. M., and they were only a few miles from Belize. They were making fine time, no danger in sight, when a sudden squall struck the boat. Before they had time to speak she was on her side, and all were in the sea. There was a dory on board, and six men and a woman clung to it and were picked up in the morning. The others were saved clinging to boards. This boy said that Brother Naughtan appeared to make no effort to save himself. He clung to a rope which went down when the sail disappeared. Nothing more is known. May his soul rest in peace." R. I. P.

Father Jerome Daugherty.

On May 24th, 1914, Father Jerome Daugherty died at St. Vincent's Hospital, New York City. His holy death occurred on the eve, practically, of his golden jubilee in the Society, which he entered in Frederick in August, 1865. He will, we hope, now celebrate it in the company of his triumphant brethren who have gone before to receive the eternal crown. Father Daugherty had been for years one of our most prominent and beloved members, and his death was a great shock to those who knew and loved him. He was born in Baltimore on March 25, 1849, of Irish and German parentage, which was manifested by the blending of zeal and prudence in his character. As a boy he was sent to Loyola College, then in the vigor of its renewed existence during the perilous period of the civil war.

Amongst the members of the faculty there were Fathers of distinction and scholastics, who in later years did much for the glory of the province; and their ability and their zeal made a profound impression on the mind and heart of the boy who, in 1865, applied, with some other companions, for admission into the Society, and was received by Father Paresce, then Provincial. During the novitiate and juniorate he was the same lovable, amiable, charitable, prudent soul which in later years developed into the kindly Father and unselfish servant of all. He was in the novitiate a particular friend of the brother coadjutors. He was their spiritual reader; and this gave him some claim to a kind of spiritual Fathership, and to all the few privileges and festivities which sometimes belong especially to brothers. Into these he entered with as much zest as the brothers. And this might be noted as a fundamental trait in his character —that he made himself all to all men. He was equally at his ease, and with fullest sympathy, and complete forgetfulness of self, amongst the rich and honored, or with the poor and degraded. When his juniorate was over, a new era was begun in our province. Hitherto almost universally our young scholastics went to the colleges to begin, as best they could, the trying and discouraging work of teaching. But the foresight of Father Paresce and the strong will of the Provincial, Father Keller, had made Woodstock the term of novitiate life; and in 1869 Father Daugherty began in Woodstock the study of philosophy. He was in the first class opened at Woodstock in the company of older scholastics, who after six years of labor had begun, as children, to drink at the fountains of science. Through the three monotonous years of study and retirement, Father Daugherty labored with the same earnestness and unselfishness that had marked his younger years in the Society. We find him, after his course in philosophy in 1872, teaching in Georgetown College, where he remained two years. From there he went to Boston College, where he seems to have been more successful both in the quality and quantity of his duties. He had never been himself as a boy at a boarding school, and probably the work there was not congenial to him. He was not familiar with the tricks and make-believes of the boarder whose labor it is, frequently, to outwit the overseer. But in Boston College, Father Daugherty was with boys of his own class and training, and he found the life better suited to his own manner of living. He labored well amongst the boys, some of whom became his lifelong friends. In 1877 he began his course of theology at Woodstock under Father, afterwards Cardinal Mazzella, and Father De Augustinis. Woodstock at that time was presided over by the holy and prudent Father Perron, who soon perceived the excellent

qualities of Father Daugherty and used his counsel in the ordering of the scholastics. The record simply states that Father Daugherty was in Theology, but it does not record the many side labors that his zeal suggested to himself. He was a wise counsellor to his brethren, a catechist to the neighboring children and their provider for their various meetings and entertainments. He was ordained in 1880 by Cardinal Gibbons, and it was for him a call to higher things. After one year at St. Francis Xavier's and another at Boston College as Prefect of Studies with the spiritual care of the Municipal Hospital, we find him in the Tertianship under Father Perron's instructions, who had confided in him so largely at Woodstock.

In 1884 he is back again in Loyola College, Baltimore, with a list of offices which would terrify most men, but they were joyfully undertaken by Father Daugherty. He is prefect of studies, teacher of Rhetoric and Humanities and also of mathematics. Each one of these offices would now-a-days be considered sufficient for one man, but even at so remote a time past, work had to be multiplied, and men as far as possible, had to be multiplicated. This was not singular in the present instance, but it was the tradition of that time. In the following year he began at Gonzaga College in Washington, the career of Minister for which he was so conspicuous, that he was called the irremovable Minister. Here he remained four years, with other offices thrown in which kept him a very busy man, as, for instance, the Little Sisters of the Poor for whom he labored four years. From Gonzaga he went to Georgetown, once more with a variety of offices during seven years in which Minister was again prominent. One year of ministership in Woodstock followed together with the duties of treasurer and professor of mathematics. Minister again and at Holy Cross until in 1901, he was appointed to the office of Socius. But after a few months in July, 1901, he was called to the Rectorship of Georgetown College. In this office he remained four years winning his community by his sweetness and affability, and exercising a wholesome influence upon others outside of the college. It was under him that Ryan Hall was built, on the spot on which the original college of 1798 stood as erected by the Founder, Archbishop Carroll. Its splendid refectory for students and its spacious rooms and suites of rooms are in keeping with the beautiful and majestic building put up some forty years before by the accomplished Father Healy. It was, likewise, during his incumbency that the gymnasium was planned, the gift of the same generous donor, though not carried out until after his retirement. But Father Daugherty's health began to fail, his nerves were overtaxed, and in 1905 he was sent to rest at Fordham as Spiritual Father. In the following year, how-

ever, we find him again in the class room, benefited seemingly by his change of occupation. For the four following years he was Spiritual Father for the scholastics in Woodstock, and these might be called the most fruitful of his life. Father Daugherty remained ever young of heart. As the years went by, there was increase in the intellectual virtues, but the heart remained ever the same, with the freshness of youth. And it was a delight for him to be amongst young men with all the sincerity and hope that spring up in youthful hearts. This is one explanation of his genuine sympathy with the scholastics in their sports and recreation. During the long vacation he was the center of every enterprise and a leader in every excursion and exploration. Nor did he expect any exemption on account of his years and honored position. He knew that the way to inspire confidence was to live the life of those about him. This was merely a symptom of the oneness between himself and the scholastics in matters of more serious import. He won their complete confidence and respect; he was, and they were conscious of it, their best friend. He was the same to all, and each one seemed to find in him a consoler in his distress and a champion in his little successes. He was solicitous for the welfare of each, affable and approachable to all, at all times. There may have appeared to some a want of dignity in one who had held such high and important offices, but all recognized the worth and integrity of the spiritual man in all the circumstances of his varied life. After these years at Woodstock he labored for a short time at Trinity Church, Georgetown, having a special care of the afflicted and of the children, which filled his heart with delight. He went as *operarius* to the Gesu in Philadelphia, where in the beginning of the present year, he was attacked by the illness that was to be his end. He was compelled to undergo a serious and delicate operation under which he succumbed on May 24th. During the last days he spent in the hospital, he was bright and cheerful as ever, notwithstanding the intense sufferings he endured. He has left us the legacy of his virtues—humility, simplicity, sincerity, and above all charity which characterised him and gave splendor to his whole religious life. He was a model Jesuit, true till the end to the principles he imbibed in his noviceship. Without ostentation he closed his earthly career, as he had lived his religious life; but he did not appear empty-handed before the throne of God. There were his own works and the works of others to whom he had brought salvation pleading for him and offering his claims to life eternal. R. I. P.

VARIA

The Death of Father General, Francis Xavier Wernz.

The following brief notes may add some items of interest to the official notice of Father General's death, sent to the Society by Father Secretary.

Probably no one in the Society was ignorant of the fact that Father General Wernz, for several years back, was not a reliably well man. Four years ago, a person of importance remarked that it mattered little whether the Procuratorial Congregation voted for the calling of a General Congregation, as Father Wernz would in all likelihood not live through that year. Extreme care of him, however, did prolong his life through four years, and the Society owes much to good Brother Knauff, his infirmarian, who prepared his food for him. He lived continually on diet and took his meals in the infirmary, and, under the direction of the Father Assistant, looked after his health.

Little accidents kept recurring from time to time during these years, which gave food for thought to those who were alert. Short fainting spells, accompanied sometimes by a fall and bruises, pointed to something wrong. Several of these occurred in the year 1913. A fainting fit in the spring of 1914 was more serious, as it happened in the public park and necessitated Father General's being brought home in a carriage. In July of this year, while at Villa Vecchia, he fainted again during the night and bruised his face by a fall. This accident was not known until the morning. It caused no end of anxiety to the few Fathers and Brothers who were with him. The bruises, however, in all these cases, healed rapidly and completely, and thus gave reason to think that the blood must be in good condition and had not yet been injured by the main disease of diabetes.

But the first fainting fit at the Villa was soon followed by another, this time while the Father Assistant was visiting Father General. After the noon recreation, as he was going to his room, he fainted and was only saved from falling by those about him. This time, as once or twice before, the attack was followed by vomiting, which in this case was very severe. The shock confined him to his room for a number of days. An examination by our house doctor, who went out to Villa Vecchia for the purpose,

showed that Father General was suffering from an unsuspected abscess of considerable size. It was then decided to bring him back to this city to our own infirmary for more successful treatment. Early on the morning he returned, the abscess broke, relieving the situation a good deal, but not definitely curing him. Father General was, therefore, brought to the city in an automobile and went straight to the infirmary, which he never left alive.

Some days later, namely on the feast of St. Ignatius, Father Fine, named Vicar by Father General when he was leaving Rome a month before, announced to us at the end of recreation that the doctor found an operation imperative, and was to perform it that afternoon. As had been done for Father Martin, the Blessed Sacrament would be exposed and the Community were invited to pray for the success of the operation. This was not in itself really serious, but would be full of danger in the present instance, because of Father General's inability to take ether or chloroform, and because of the possible and, indeed, highly probable reaction on the heart, which was remarkably weak, though not itself diseased.

Extreme Unction was administered at 3.30 by Father Fine in the presence of the entire Community of the Curia and of the German College. On finishing the ceremony and the prayers, Father Fine told Father General, affectionately called *Our Father* in Italian, that we would spend the time of the operation in prayer before the Blessed Sacrament.

The doctors were through their work in twenty minutes, and great was the satisfaction of our house doctor, who performed the operation, when he found it had been truly successful, and that no evil effect followed in the heart. On the contrary, almost immediately the fever that had preceded the operation ceased and never returned. Poor man, his distress before the operation had been marked: he was very proud of Father General. It is easy to imagine the effect of the news on us all.

The subsequent care of the wound, though painful, proceeded without hitch and everything promised a speedy restoration to health. The result was attributed to St. Ignatius Water, which Father General had been taking daily for a number of years.

But now a new feature came to disturb the case, throwing into the background all thought of the wound. This was a series of fainting spells. The first of these to cause alarm was on the feast of Our Lady's Assumption, and its cause was clearly weakness of the heart, without—as had been declared hitherto—a passing disorder of the stomach. The first fainting spell lasted fifteen minutes, and left some doubt as to whether Father General were not already dead. On the 17th, there was a fainting spell of three hours, and finally on the 19th word came from Father Sec-

retary to those of us who were at Villa Vecchia that Our Father would hardly last through the night. So, indeed, it was, and the end came before midnight, about two hours before the death of our Holy Father Pius X. The morning's paper brought us news of both deaths. We returned to the city before the evening of the 20th, and found Father General laid out in the room in which he had died.

At 6.30 P. M. the same day, the Professed who were in Rome met in the chapel above the Curia's domestic chapel. Father Fine, as the eldest of the Assistants, addressed us briefly in Latin, telling the object of the meeting. Then Father Secretary delivered to him the envelope sealed by Father General and containing the nomination of the Vicar General. The seal examined, Father Secretary slit the edge of the envelope, opened it and gave the document enclosed to Father Fine. He read it and returned it to Father Secretary, bidding him read it aloud. The paper was in Father General's ordinary style of decree, and appointed Father Fine Vicar General of the Society after Father General's death. Thereupon, Father Vicar addressed us again in Latin, dwelling briefly on the tremendous circumstances in which the Society finds itself at present in the midst of an almost universal European war, and urging all to union and to prayer for the speedy election of a General.

After the ceremony, all went to the corridor, candles were distributed and lighted, and the body of Father General was borne in procession to the church of the college, the *Miserere* being recited on the way. In the church the body —not yet in its coffin—was exposed to view for the public until the following evening. Many masses were said in the church the two following mornings, and at 8 o'clock on Saturday, the 22nd, took place the private recitation of the Office. This was conducted by students of the German College, helped by a number of Ours, especially of the Curia. After Matins and Lauds came Mass sung by Father Vicar, who also gave the Absolution. Immediately after, the body was carried to the Jesuit tomb in the Campo Santo and deposited there in the highest row of the topmost floor. When the prayers had been said and the casket had been sprinkled by us with holy water, we returned to the college. There were only four funeral carriages besides the hearse.

The same afternoon the Fathers and Brothers who had been at Villa Vecchia returned, except the Spanish Substitute, who remained in the city to look after the Substitute of the Assistant for Spain, who had reached Rome just after Father General's death.

On the 26th took place the solemn service in the Gesù. A high catafalque and *chapelle ardente* had been erected

midway between the altars of St. Francis Xavier and St. Ignatius, and all the upper part of the church had been partitioned off for the various classes of persons present at the mass. There were not a few prelates and men of distinction. The Office was chanted by the Dominican Fathers, as is the custom, and they took charge of the entire service. The mass was sung by their dear old Father General, Father Cormier, a personal friend of Father Wernz. He had performed the same service for Father Martin. He was too feeble—being eighty-four years of age—to come to dinner with us, but sent four representatives, two of whom had been Deacon and Sub-deacon of the Mass.

The 27th finds the Curia again united at Villa Vecchia, where we are to make our retreat, this year by way of exception, from September 19-28 and then return to Rome.

ELDER MULLAN, S. J.

DOCUMENTS.

THE DEATH OF VERY REV. FATHER GENERAL, FRANCIS XAVIER WERNZ. THE NEW VICAR GENERAL. MASSES TO BE SAID FOR THE LATE POPE PIUS X.

Reverende in Xto. P. Provincialis,
P. X.

Hoc ipso die 20 augusti, postquam A. R. P. N. Generalis Franciscus Xaverius Wernz nocte proxima, hora undecima cum quinque et triginta momentis, in osculo Domini obiit, hora sexta cum dimidio post meridiem coram RR. PP. Assistentibus et Professis quatuor votorum fere omnibus qui in Urbe aderant, in Curiæ nostræ domicilium convocatis, reserata a me fuit schedula et tradita antiquiori Assistentium, in qua scriptum erat nomen Vicarii Generalis post dicti Patris Nostri mortem, eaque publice lecta, renuntiatus est Vicarius Generalis Societatis P. Eduardus Fine Assistens Galliæ.

Hanc igitur electionem Ræ. Væ. significo, ut eam cum suis subditis quamprimum communicare velit, atque in tanti Parentis amissione levamen aliquod habeant Patres Fratresque nostræ Societatis.

Commendo me SS. SS.

Romæ, die 20 augusti 1914.

Ræ. Væ.
Servus in Xto.
Petrus Tacchi Venturi
Secr. Soc. Jesu.

Reverende in Xto. Pater

P. Ch.

Hesterno die vertentis mensis augusti undevicesimo hora tertia et vigesima placido exitu in pace Christi quievit A. R. P. Franciscus Xaverius Wernz, octavo Generalatus anno, secundo et septuagesimo ætatis, ab inita Societate quinquagesimo septimo. Vir vere probus et integer, apprime prudens, solidæ vitæ spiritualis ac regendi religiosos cœtus sciens. Quum longum triginta annorum spatium eximia doctrinæ fama in iure pontificio tradendo in Anglia primum, tum in Urbe insumpsisset, e gubernatione Gregoriani Athenæi, quod biennium rexerat, die 8 septembris anni 1906 ad supremum Societatis universæ magistratum evectus, non minus omnium in se oculos convertit, quam de se concitatam exspectationem feliciter explevit. Totus enim in eam curam incubuit ut genuinum conservaret aleretque Societatis spiritum, quem tunc solum vigere posse autumabat quum quotquot ei dederat pientissimus Deus socios filiosque eos omnes spectaret acquisitioni solidarum virtutum et interiori vitæ vere deditos.

Interea dum prudentem sedulamque operam navat, ut Societas a sanctis Ignatii parentis legibus ne vestigium quidem abscedat, eamque quinque novis Provinciis auget, sapientissimisque ordinationibus munit firmatque temporibus æque ac primigeniæ ignatianæ formæ accommodatis, præclara omnibus quidem edebat, sed illis potissimum quorum opera et consilio utebatur, cotidiana exempla virtutum. Intuebamur enim omnes quotquot ei aderamus talem ac tantum patrem iis dotibus eximie ornatum, quas in supremo Societatis moderatore expostulavit sanctus parens Ignatius. Præeminebat quippe elucebatque in eo rectus ille atque inflexibilis animi sensus quo necessariam severitatem didicerat cum benignitate et mansuetudine miscere, ut nec se flecti sineret ab eo quod Deo ac Domino nostro gratius fore iudicaverat neque filiis opportuno loco ac tempore compati desineret.

Accedebat egregia illa animi magnitudo ac fortitudo, qua fiebat ut omnibus, iisque bene multis, qui ei inciderunt, adversis casibus ita cerneretur superior, ut nunquam sese animo dejici permitteret, paratissimus, cum opus esset, ad mortem pro Societatis bono subeundam in obsequium Jesu Christi Domini nostri eiusque in terris Vicarii.

Quæ ultima virtus si unquam maxime in eo dum aliis præesset eluxit, vividiori quodam lumine in extremo refulsit suæ vitæ discrimine. Etenim quum undetrigesimo superioris mensis die gravi iam morbo laborans e Tusculano redisset in Urbem, exemplar et speculum quoddam nobis omnibus visus est exactissimæ regulæ illius custodiæ, quam ex Sancto Ignatio sub numero quinquagesimo Summarii Constitutionum nostri nobis tradidere maiores. In tam enim acerba diuturnaque ægritudine illum cerneres hilari

semper vultu omnes quotquot eum inviserunt excipientem ; nullum unquam eius ex ore verbum deprehenderes quod querimoniam saperet, aut humanum nimis proderet recuperandæ valetudinis desiderium ; verum dilectissimum patrem cum Domino Jesu eiusque suavissima Matre sine intermissione colloquentem audires, ut omnibus, qui adstabant, fidem faceret se nil aliud spirare quam tot inter dolores hostiam fieri Deo beneplacentem atque perfectam.

Nobis profecto numquam excidet animo illarum trium horarum recordatio, quibus eum sub vesperam septimi et decimi huius mensis diei cum continuis violentibusque cardiaci morbi cruciatibus colluctantem sumus contemplati. Quo acrius dilectissimum Patrem suprema divexabat animæ defectio, eo intentius evanescentes spiritus intendebat ad sancte pientissimeque e vita abeundum. Tum vero cogitationem omnem in dulcissimum Cor Jesu eiusque suavissimam Matrem conferens, flebilibus sed placidis vocibus eos veluti adstantes alloqui eisque reconditos pandere animi sensus. Quantum nos omnes movit quum eum iterum atque iterum aut Jesum compellantem audivimus peramanti illo Ecclesiæ carmine : *O Jesu mi dulcissime, spes suspirantis animæ. Te quærunt piæ lacrymæ, Te clamor mentis intimæ*, aut perpetuo deprecationem usurpantem illam : *Maria Mater gratiæ, mater misericordiæ*, cui subnectebat instantes precationes ex *Anima Christi* depromptas : *Ab hoste maligno defende me, in hora mortis meæ voca me, et jube me venire ad te, ut cum sanctis tuis laudem te in sæcula sæculorum. Amen.*

Quum ita mentem in Deum defigeret, Societatis suæ haud immemor videbatur, cuius veluti vices PP. Assistentes ceterique Patres ac Fratres, eius circumstantes lectulum, gerebant. Tum omnibus, usque ad fratres domesticarum rerum adjutores, uni et alteri præcipue infirmario, de opera quam in eum quisque adiuvando posuerat, humanissimis amorisque plenis verbis gratias egit. Quum vero postularetur ab eo ut nobis omnibus et Societati universæ benedicere vellet, haud mediocriter lætatus est, promptaque quadam animi effusione filiorum optatis satisfecit, dulcissimum Cor Jesu subinde hunc in modum compellans : *O bone Jesu, commendo tibi spiritum meum et Societatem tuam sanctam.*

In his atque similibus pientissimi viri sensibus quum duos solidos transegisset dies, Romani Pontificis, qui proh dolor et ipse fatali eoque fere inopinato morbo corripiebatur, eximiæ amoris significationes non defuerunt. Licet enim Summus Pontifex Pius X, qui Patrem Nostrum vere existimabat, et summi faciebat, nocte antecedente diem 19, quì dies utrique infirmo ultimus esse debebat, se a dira infirmitate maiorem in modum premi sentiret, Patris Nostri ægrotantis nihilominus meminit, voluitque ut ei significaretur, se ipsi, ut pluries antea, rursus benedicere. Sic ultima fortasse morientis Pontificis apostolica benedictio singulari

homini missa, Patri Nostro impertiebatur, cuius mors duas fere horas luctuosissimum funus Pii X. antecessit. Nam hora ferme nona cum dimidio extremam illam corporis animæque colluctationem Pater Generalis ingressus est, qua, in eo, quem supra dixi, temporis articulo, terræ subductus Societatem orbam reliquit, maiori vi, ut sperare fas est, protecturus e cælo. Summus vero Pontifex hora prima eiusdem noctis animam efflavit.

Solemnia funeris Patris Generalis in templo Jesu nomini dicato, die huius mensis sexto et vicesimo, qui est ab obitu septimus, peragentur.

Curet igitur Ra. Va., ut, quæ in Instituto nostro (Offic. Vic. Gen. n. 2.) præscribuntur suffragia, omnia indicantur et a singulis persolvantur. Præterea servetur decretum quintum Congregationis VII de iustis in singulis Provinciis de mortuo Generali persolvendis, et, quod gratus animus ac pietas in carissimum Patrem postulat, in suis quisque precibus et Sanctis Sacrificiis, eiusdem memor esse pergat.

Pro Summo vero Pontifice de Societate nostra plura ob beneficia meritissimo, iuxta exemplum nobis relictum a R. P. Beckx et R. P. Martin in obitu Summorum Pontificum Pii IX et Leonis XIII, tria sacra fieri a Sacerdotibus totidemque coronæ Deiparæ Virginis a non-sacerdotibus recitari iubeat.

Me etiam, quam maxime possum SS. SS. et OO. Reverentiæ Vestræ commendo.

Romæ, 21 Augusti 1914.

Ræ. Væ.
Servus in Xto.
Eduardus Fine
Vic. Gen. Soc. Jesu

AUSTRALIA. *New South Wales. Riverview College.*—The annual Speech-Day Proceedings took place on December 8, 1913, and were of an unusually brilliant character. His Grace, the Archbishop of Sydney, who seems to have a special affection for Riverview, presided, and the prizes were distributed by His Excellency, Sir Gerald Strickland, G. C. M. G., the Governor of the State. He was received at the Senior Rowing Club Pontoon by the Rector, Father Gartlan, S. J., and the Community, Monsignor O'Brien and Mr. W. D'Apice, President of the Old Boys' Union, and when the Government launch drew up alongside, three ringing cheers were given by the boys for His Excellency. Shortly afterwards the Governor was formally welcomed by the Rector in the college theatre before a large gathering of parents, friends and distinguished guests. Owing to the fact that an important and lengthy announcement on the Education Question in N. S. Wales was to be made by Professor MacCallum of Sydney University, the usual

musical and dramatic part of the programme was omitted and certainly the professor's delightful address made up for the omission.

All the head masters of the great public schools were present, and numerous others of educational importance, including several University professors, attracted no doubt by Professor MacCallum. His address was on a question of burning interest at the moment and was listened to with very marked attention and appreciation.

After Professor MacCallum's address the Governor made a very happy speech, thanked the Rector for the kind words of welcome accorded him and made reference to his uncle, General Sir Edward Strickland, who in days gone by was always an honored guest at the college and a great personal friend of the founder of Riverview, Father J. Dalton, S. J.

After the prizes had been presented, the Captain of the House waited on His Excellency and requested in the name of the boys, that an extra week should be added to the usual summer holidays in honor of his first visit to Riverview. Having consulted with His Grace the Archbishop and Rev. Father Rector, the Governor announced amid thunderous applause of course, that an extra week had been granted and that the holidays instead of ending on February 2nd would end on February 9, 1914.

In the final examinations at the end of the year, besides those who presented themselves for the Senior Public, four, (also Senior Public men), went up for the new Leaving Certificate exam. All four were eminently successful, each one obtaining an exhibition in the exam. The next best among the Catholic schools and colleges, was *one* exhibition.

The Leaving Certificate examination is the one at the end of a four year High School course, to which we conform. It carries with it certain exhibitions, i. e. a free course at the University in any branch for the full number of years required for that course. These exhibitions are won by competition of course. It also carries with it *bursaries*, i. e. an annual allowance for books, &c., and for the keep of the boy while in Sydney attending the lectures at the University. These bursaries are awarded to those boys who are recommended by the respective Head Masters as boys whose parents are unable to pay for their necessary keep. It will thus be seen that they have at least one advantage—that of opening the doors of the University to the poor as well as the rich, above all to the *brains*, rich or poor, of the state.

St. Ignatius' Annual Regatta.—The annual regatta of St. Ignatius' College, now recognized as the most popular and well-managed regatta in the state, took place on Saturday, March 7, 1914. For several days and even weeks previously, the notices in the papers gave great prominence to

the event, a fact which had a great deal to do with the large crowds which assembled from all parts to witness the races. With regard to rowing it must be understood that we hold a unique position in Australia. We are the only public school with a public regatta of our own, authorized and approved by the Rowing Association. The Riverview Rowing Club is just as much a Senior Rowing Club as any club in the state, enjoys the same privileges, and its officials for the open races are those appointed by the Rowing Association of the state. This year the regatta was especially attractive, owing perhaps, particularly, to the fact that the Senior championship (eights) of the state was decided that day on our river. Five eights started and the same five boats were abreast along the whole mile until about two hundred yards from the finish, when one 'crabbed' and dropped out. The four others finished within about a quarter of a length of one another. It was pronounced the best race ever seen on the river. The notices in the papers after the event were most laudatory, and even the far away Melbourne Evening Herald says: "For twenty-eight years, St. Ignatius College has held an annual regatta on the Lane Cove River which is overlooked by the magnificent grounds of the great Sydney school. Possibly this is the biggest individual school rowing function in Australia and the importance with which it is invested by the New South Wales Rowing Association is shown by the fact that the interstate crew selectors make their final choice of the New South Wales eight after the challenge eights event. . . . The function was a huge success. Thousands of people were on the river in gaily decorated motor launches and at points of vantage on the beautiful cliff grounds of Riverview."

St. Aloysius College, Sydney.—The school year opened with a record muster of boys, 116 being present for the "lectio brevis." In a few days 130 were on the rolls, which is the largest number yet received.

Melbourne. Xavier College, Kew.—The school year opened with 102 boarders and about 120 day boys. It is making rapid strides in every department, and the college has been and is doing brilliantly in academical as well as athletic circles. For many years Kew's successes at the University Public Exams, have been steadily growing. Last November's exams have produced results which have capped all others. No less than twenty-six passes were secured in the Junior Public, two boys getting nine distinctions each in this exam. There were twelve Senior Public Passes, and sixteen on the Class Lists. This is regarded as a brilliant performance equalled by no other Catholic college in the state.

In the field of sport, too Xavier College is doing great things. At the last sports meeting of the great public

schools of Victoria our boys secured the choice events, coming first in the 100 yards, 220 and 440 yards, and coming third in the aggregate of the whole competition. It will be remembered that last year Kew only lost the School Premiership by a narrow margin.

The new Physics Laboratory is now in full working order and is a considerable asset to the college. It consists in three large rooms splendidly designed and equipped—Physics, Chemistry and Demonstrating Room—and has drawn unstinted praise from University Professors and others who have visited it.

BELGIUM. *Louvain. A Great Work Contemplated.*—Father Vermeersch has in contemplation a magnificent work. If he gets enough subscribers it is his intention to collect and publish in one great work all the Bulls that have appeared down to the present day. The collection will make about fifty volumes.

Tournai. Diamond Jubilee Celebration of the College of Notre Dame.—During the first week of June the college celebrated the 75th anniversary of its foundation. Four hundred old pupils gathered around their Alma Mater. Of these 300 were present at the grand banquet. The festivities closed June 7th.

Tronchiennes. The Golden Jubilee of the Foundation of Retreats for Laymen. Before his death and while awaiting the final summons during his last illness the venerable and venerated Father Adolph Pétit requested that the fiftieth anniversary of the Laymen's retreat movement should be solemnly celebrated. This request was carried out. The celebration took place at Tronchiennes, July 5, 1914.

Death of Futher Adolph Pétit.—Father Adolph Pétit died piously in the Lord at Tronchiennes the 20th of May. He was 92 years of age and had spent 72 years in the Society. During the winter he had suffered from bronchitis. In the spring he picked up somewhat and showed for awhile a little of his old vigor. It was quite evident, however, that the venerable Father was failing. In spite of his growing weakness he was looking forward hopefully to celebrating on July 5th, the golden jubilee of the foundation of retreats to laymen at Tronchiennes. It was not to be. Worn out with age and many labors for the glory of God he died peacefully toward the end of May at the Novitiate.

As soon as Father Pétit's death was known telegrams poured in from everywhere, testifying to the great esteem and veneration in which he was held. Among these were messages of sympathy from Cardinal Merry del Val, the Cardinal Archbishop of Mechlin, Bishops and others. Father Pétit was born in 1822, and entered the Society when he was twenty years old. He filled many responsible posi-

tions in the Province of Belgium, but he will be best remembered as the founder of the work of retreats to laymen.

BUFFALO. *Canisius College. The Passion Play, Nazareth.*—During the week of April 27, in the Teck theater, Nazareth, a Passion Play by Clay M. Greene, was presented by about 200 students of Canisius College and High School. A large number of clergy was present and on Wednesday evening there was an unusually large crowd, many literary and religious organizations attending in a body. The Reverend George J. Krim, S. J., president of Canisius College and honorary president of the dramatic association, by which the production was given, watched the performance from a box. The Reverend M. J. Ahern, S. J., was the director of the performance with the assistance of Mr. Greene.

Souvenir programmes indicated the wide interest Buffalo, surrounding towns and cities outside the state have taken in this undertaking. In the list of nearly 200 patrons and boxholders, many parish societies are represented, as well as literary clubs, alumni associations and individual subscribers in Boston, Mass., Brooklyn, Cleveland, O., New York and New York State points.

The play was composed for the golden jubilee of Santa Clara College, California, in 1901, and was given its first presentation outside of Santa Clara, in Buffalo. Throughout the performance, the Christ, whose only manifestation is a light falling across the stage when he is nearby, is constantly, the central figure in the minds of the audience.

One of the pleasant features of the production is the music played by the Canisius College and Teck theater orchestras under the direction of the Reverend John G. Hacker, S. J.. The play was a great success from every point of view.

CALIFORNIA PROVINCE. *Santa Barbara. New Parochial School.*—The Parochial school building, situated on the spacious lot on Anacapa Street, between Carrillo and Figueroa Streets, is now practically completed so far as concerns the construction work.

There are ten large class rooms in the building, five each on the first and second floors, 25 by 33 feet in dimension, besides four rooms 12 by 25 feet, that are to be devoted to the commercial course, in which stenography and typewriting will be taught. The music room, on the second floor front, is 12 by 38 feet, and it will be divided off by glass partitions into four equal spaces. The class rooms are most admirably lighted, each having eight immense windows, with a transom above each for purposes of ventilation. These windows will be furnished with Venetian blinds, by which the light may be regulated as desired.

The very desirable feature of quiet in the building is promoted by quilts filled with mineral wool covering the joists and laid under all the floors.

On each floor there are two spacious cloak rooms, well lighted and ventilated.

The office of the building is on the south side, and the reception room on the north side of the main entrance.

The building will be heated by steam, and a number of gas stoves will be at all times available when specially required.

Recreation in inclement weather is well provided for in a huge play room, to which the greater part of the basement is devoted.

San Francisco. Dedication of New St. Ignatius Church.—With impressive ceremony the new St. Ignatius Church at Fulton Street and Parker Avenue was dedicated Sunday, August 2, 1914, Archbishop P. W. Riordan performing the dedicatory service that was witnessed by more than 4000 persons. Bishop Thomas Grace of Sacramento celebrated solemn high mass and Bishop Edward J. O'Dea of Seattle preached the dedication sermon.

A crowd began to form before the church as early as 8 o'clock, eager to be on hand when the doors were opened at 9 o'clock. In anticipation of a large attendance the Fathers of St. Ignatius issued 3000 invitations. When those with tickets were seated the doors were thrown open to as many more as could find seats. It was estimated that more than 3000 were turned away.

At the dedication Archbishop Riordan was assisted by the Provincial, Father R. A. Gleeson and Father C. Sasia.

In his dedication sermon Bishop O'Dea reviewed briefly the progress made by the Catholic faith from the time of Peter to the present.

Before the sermon a telegram from Pope Pius was read. The Holy Father sent his greetings and blessing upon the occasion of the dedication of St. Ignatius Church.

CANADIAN PROVINCE. *Michigan. Sault-Ste-Marie. St. Mary's Church and its Missions Given up to the Bishop of Marquette.*—On July 15, 1914, the Church of St. Mary and its missions were turned over to Bishop Eis of Marquette. There were five Fathers and two Brothers engaged in the mission.

Rev. Bishop Eis of Marquette, has announced the appointment of Rev. Father John Stenglein of Palatka, to St. Mary's Church in this city.

Ours have had a long and varied history in the Soo. In fact they were in reality the founders of the first settlement here. The first Jesuit missionaries to visit this point were Fathers Raymbault and Jogues, in 1641, coming here with a band of Indians from the Lake Huron country. They erected a large cross at the rapids of the St. Mary's River. They returned to Quebec to spend the winter, where Father Raymbault died.

The second missionary to reach the Soo was Father René Menard, in October, 1660. He perished the year after at the headwaters of the Black River.

But to Father Allouez really belongs the credit for establishing the first mission at the Soo. He came here in 1665, and on his return to Quebec argued so strongly the necessity of establishing a permanent mission at this point that he received encouragement. One of the youngest missionaries was selected for the post. He was Father Marquette, of whom much has been written in song and story. Father Marquette came to the Soo in April, 1668. With the aid of some French settlers who had established themselves here for trading purposes, Father Marquette erected the first mission buildings. As nearly as can be learned, these were built on the sight of the present government park.

Early in 1670 Fathers Gabriel Droulliette and Louis André were sent to the Soo. A severe plague had broken out among the Indians, and it was during this plague that Father Droulliete was initiated into the work. André had been detailed to work among the Algonquins, and worked with that tribe for two years.

In 1674 an incident took place which all but destroyed the hopes for peace with the Sioux Indians, who had been making war with the other tribes here, who were more peacefully inclined. It had been the plan of the Soo missionaries, who had been so faithful in their ministrations to the local tribes, to enter the country of the Soo for like purposes, but this project had to be given up indefinitely.

During these years of the seventies the mission at the Soo had a tempestuous existence, because of the troubles among Indians, French and English. In fact, the Soo settlement became so reduced for several years that only a few wigwams were left on the shores near the rapids. Jesuits passed and repassed, but not one considered it necessary to settle here. In 1820 there were only twenty houses here, with five or six French and Indian families.

The next attempt at founding a mission at the Soo is recorded in the account of a baptism performed here by Father Dumoulin. This was Elizabeth, 21 years of age, wife of Francis Lallonde. Later, Father Dumoulin was credited with three more baptisms, one being November 19, 1821.

From 1823, however, the Jesuits took encouragement, and the history of Sault Ste. Marie teems with allusions to their good works among the settlers and the Indians of the vicinity. There was no established mission though, until in the summer of 1834, Father Francis Haetscher, a Redemptorist, became a resident pastor. He built a small log chapel. Catholic and non-Catholic went to his assistance and a generous reception was accordnd him. The chapel

was wrecked, however, by two jealous local preachers, according to the history of the parish.

In 1837 a church was erected and about this time the first parochial school was established. It stood on the vacant lot between the sidewalk and the site of the present church. It was 75 feet by 45 feet in dimensions, and of decidedly unique construction. To Father Pierz belongs the credit for the erection of this church and the establishing of the school.

From that time the growth and prosperity of the Jesuit activities in the Soo were resumed.

ENGLAND. *England, Golden Jubilee of the "Month."*—The "Month" with the July issue completed its fiftieth year of existence. It was started in July, 1864, and, although it owes its existence to the suggestion and inspiration of certain members of the Jesuit community at Farm Street, its first editor was not a Jesuit, but Miss Frances Taylor, a lady who had been one of Florence Nightingale's nurses in the Crimea, and who, having been received into the Church on her return, became associated with Lady Georgiana Fullerton in a rivalry of good works. In the first volume of the "Month" Lady Fullerton began her novel "Constance Sherwood." After editing the periodical for twelve months, Miss Taylor retired. In 1886 she founded the holy congregation called the "Poor Servants of the Mother of God," of which she was the first Superior-General. The "Month" then became the property of the English Jesuits, Father Henry Coleridge being appointed editor. He has had four successors, including the present occupant of the post. Father Coleridge was editor from 1865 to 1881; Father Richard F. Clarke, 1882-1894; Father John Gerard, 1894-97, and 1901-12; Father Sydney F. Smith, 1897-1901; and Father Joseph Keating is the present editor, having succeeded Father Gerard in 1912.

Death of Father John Clayton.—Father John Clayton, who was Visitor and Superior of the New Orleans Mission of the Society of Jesus, 1894-1897, died recently at Bournemouth, England, in his seventy-fourth year, and the fifty-fourth of his religious life. Educated at Mount St. Mary's and Stonyhurst, he became rector of Mount St. Mary's three years after his ordination in 1876, and continued to fill positions of government until his death He was rector of Beaumont, Wimbledon and St. Mary's Colleges and St. Beuno's Theologate, Superior of Boscombe, for five years Provincial of England, and again acting Provincial at the age of seventy-three. He was noted for straightforward honesty and business efficiency, and while responsible for many great undertakings carried out by others, always kept himself in the background. The continuity of his active service through a long life was interrupted only by death. R. I. P.

Manchester. Death of Father Purbrick.—From the Catholic Times of Liverpool (Friday, July 24th) we borrow the notice of the death of Father Purbrick, the distinguished English Jesuit, whose name is well-known amongst us.

Father Edward Ignatius Purbrick, an ex-Provincial of the Society of Jesus in England and America, died at the Holy Name Presbytery, Manchester, on Saturday morning, July 18th, at the ripe old age of eighty-four. Father Purbrick, when feebleness and other natural accompaniments of old age were having their effects upon a once powerful frame, repaired to the Holy Name, Manchester, there to prepare, in God's good time, for his end. This was about seven years ago, but until about eighteen months since, the veteran priest was quite able to say Mass, hear confessions, officiate at baptisms, and so on. For the last year or more, however, he never left his room, although never confined to bed. He was able to sit in a chair, and passed his days in reading, prayer, etc. Although his lower limbs became increasingly weaker, yet his mind and intellect remained perfectly clear, and he was able to debate on different questions with a keenness and avidity that surprised his friends. About three weeks ago, however, it was apparent that the end was near. He showed evident signs of a rapid break up, and he was anointed. The next day, however, he appeared as well as before, but it was only a flicker. On Friday morning last he received Holy Communion, as usual, but half an hour later the Brother in attendance noticed that he appeared ill. The physician was summoned, and it was discovered that the aged priest had had a slight stroke. He rallied during the day, but in the evening Holy Viaticum was administered. During the night, he struggled on, but died on Saturday morning at half-past seven, in the presence of the Fathers and the Community, who recited the prayers for the dying.

Father Edward Ignatius Purbrick, was born in the year 1830, and was educated at Birmingham under James Prince Lee, and subsequently at Christ Church, Oxford. He came under the influence of Cardinal Newman and others at that period, and shortly after the Cardinal's conversion, young Purbrick, whilst an undergraduate, was received into the Catholic Church. This was in the year 1850. In 1851, he entered the novitiate of the Society and studied theology, etc., at St. Beuno's College, North Wales, and at the Collegio Romano, being ordained priest in 1864. Five years later, he was appointed rector of Stonyhurst College, holding this most important charge for ten years—1869 to 1879. During this time he projected the buildings of modern Stonyhurst from plans prepared by Messrs. Dunn and Hansom. In 1879 he went to Canada as visitor of the Jesuit Canadian Missions. From 1880 to 1888

he was Provincial of the English Province, and upon relinquishing that onerous position in the latter years, he was appointed to the highly responsible post of Instructor of Tertian Fathers at Manresa House, Roehampton. This responsible office he held until 1895, when he was called upon to preside, as rector, over the destinies of Wimbledon College—1895 to 1897. America was then the scene of his labors, where, from 1897 to 1900, he was Provincial of the Maryland-New York Province. Later on, from 1905 to 1907, he was Instructor of Tertians at St. Andrew-on-Hudson. Whilst in the United States, he removed the Novitiate from Frederick, Maryland, to St. Andrew-on-Hudson, N. Y., and turned Keyser Island on the Sound into a general villa resort for the colleges of the Maryland-N. Y. Province. He successfully advocated, after much opposition, the opening of Catholic Halls at Oxford and Cambridge. He was the author of "May Papers," a beautiful work on Our Blessed Lady; and of sermons published in "Sermons by Fathers of the Society," besides many contributions to the "Month," the "Dublin Review," and other periodicals. Upon leaving America in 1907, he returned to England, and took up his residence at the Holy Name Presbytery, Manchester.

On Monday morning, at ten o'clock, a Low Mass of Requiem for the soul of the deceased priest was said by the Rev. Father Bader, S. J., rector of the Holy Name, all the Fathers of the Holy Name, the Community, and members of the congregation assisting.

On Monday afternoon the body was removed from the Holy Name and conveyed to Stonyhurst College by train, where the interment took place on Tuesday. R. I. P.

GEORGETOWN. *The University. Commencement Week and 125th Anniversary.*—Commencement week at Georgetown opened with the Alumni Banquet in Ryan Hall on Saturday evening, June 13th. For months before the faculty of Georgetown had heralded broadcast the word that this year's commencement was to be the banner celebration of the University; every son of Georgetown had received the call from his Alma Mater to muster once more under her standard, to gather within her dear old walls, and to help honor her on the unique occasion of her 125th birthday.

The mustering place was the old college quadrangle. To appreciate how willingly the summons to reunion was met one had but to take a glimpse of the vast crowd gathered in the quadrangle on Saturday evening before the opening of the banquet. Without doubt the commencement was to be a great success. As the roll call was read, Georgetown felt proud; she felt proud because as each name was read she could write after it not mearly a meaningless and vague "Present" but the noble history of a useful and honored life.

When the classes had assembled it was found that there were five hundred alumni present. As the numbers were too great to find accommodation in Ryan Hall refectory the facultydining room was called into service. Here the silver-haired and quiet-loving section of the alumni battalion ranged themselves, well content to catch only the distant echoes of the banquet in Ryan Hall. There the alumni were arranged according to classes, and when through the course of the evening the class yells were given it seemed as though one was living over again the years that had gone by.

The formal speeches were introduced by Judge Charles De Courcey, of the Supreme Court of Massachusetts, President of the Alumni Association. Judge De Courcey sounded the keynote of the great celebration when he urged the members of the Alumni Association to a more compact union and promised them as a result of this union a new era of prosperity for Georgetown.

Reverend Alphonsus J. Donlon, President of the University, was the next speaker. Greater union among the alumni was the theme of his address. Father Donlon explained how he wished this greater union to be effected, and then disclosed his lately-formed scheme of asking the alumni to take a real active part in the running of Georgetown by annually electing from their number members of the Board of Regents of the University.

Then followed a series of speeches by prominent alumni; every one seemed thoroughly on fire with the hope of welding the body of the alumni into such a well-formed and compact mass that it would render the future prosperity of Georgetown undoubted and secure.

Baccalaureate Sermon.—On Sunday, June 14, at half past ten o'clock, the regents, faculties, alumni and graduating classes formed in a record-breaking procession. The spectators along the way gazed with admiration at that long line of men in cap and gown marching from the College to Trinity Church. The procession filled the entire church with the exception of the pews next to the walls.

The baccalaureate sermon was preached by the Rev. J. M. Prendergast, S. J., "honor man" of the Class of '89, which is celebrating its twenty fifth anniversary this year. This class alone had nearly three hundred members from all departments participating in the commencement week festivities.

The officials of the Mass were as follows: Celebrant, His Excellency John Bonzano, Apostolic Delegate; Deacon, Rev. Francis T. Kanaley, '02; Sub-deacon, Rev. Mark J. McNeal, S. J., '93; Assistant Priest, Rev. A. J. Donlon, S. J., '88; Deacons of Honor, Rev. Eugene DeL. McDon-

nell, S. J., '85 and Rev. J. Havens Richards, S. J.; Assistant at Throne, Rev. Hector Papi, S. J.

Reception to Alumni.—The Hirst Library, at all times attractive in its artistic decorations, was on Monday night a scene of dazzling beauty. On the walls hung in graceful folds the national colors, interwoven with the blue and gray of countless pennants and banners. Amid a rich profusion of evergreens and palms, Rev. Father Donlon, with the deans and faculties of the University, held a reception to the Alumni, the members of the Senior class and their friends.

After the numerous throng that attended had been received, groups formed about the library, and many a hearty laugh pealed out as gray-haired alumni recalled incidents of distant school days.

Among those present at the reception were: Chief Justice E. D. White, of the Supreme Court; Judge James F. Tracey, of Albany, N. Y.; Judge M. K. Sexton, of Utica, N. Y.; Representative J. Connolly, of Iowa, and Matthew Denver, of Ohio; Judge Ashley Gould, of the District Supreme Court; Judge M. M. Doyle, of the Municipal Court; Justice Seth Shepherd, of the Court of Appeals.

Band Concert.—After a pleasant half hour of conversation in the library all retired to the quadrangle where a delightful musical program was provided. The historic North Porch served as a stage, while chairs were provided for the audience in the wide space of the quad. On the porch was stationed the orchestra with about a hundred of the Alumni and Seniors ranged along the steps. Thanks to the energetic leadership of Dr. S. Logan Owens and Mr. Geo. H. O'Connor an elaborate musical program was rendered. Throughout the evening the old quadrangle re-echoed with the old familiar Georgetown songs, with now and then a yell from some particular class serving to bring back memories of the past. Together with the singing of the Old Boys in which the audience soon joined, several solos were rendered.

Medical and Dental Class Day.—Amidst the general rejoicing of the Jubilee Year the Class of 1914, of the Medical and Dental Departments of the University, held its class day exercises in Gaston Hall at ten o'clock on Monday morning, June 15th. Notwithstanding the inconvenient hour, the intense heat and the somewhat exacting demand the extensive program of Commencement Week was making on the friends of Georgetown, a rather large and thoroughly appreciative audience gathered to witness the new doctors bid their farewell to school days and to wish them godspeed on their careers of usefulness.

When the members of the graduating class had taken their position on the platform, the vice-president of the Uni-

versity, the Reverend David J. Roche, S. J., opened the exercises. He spoke briefly of the importance and the dignity of the professions the young men before him were about to enter, of the high standard of excellence Georgetown held up before them.

The address to the graduates was delivered by a Georgetown man, Dr. Daniel S. Lamb, of the class of '67, U. S. Pathologist, Army Medical Museum. Dr. Lamb earned his right to give the last words of advice and encouragement to the young doctors by his own pre-eminence in his chosen profession. Conspicuous as a practitioner, distinguished as a professor and eminent as a pathologist, he could well point to his own career as a model to be imitated.

The announcement of hospital appointments was then made by Dr. Frank Baker, of the Medical Faculty and was a source of gratification.

Class Day Parade.—Class Day Parade around the walks by the Alumni and graduating class was instituted this year on Monday, June 15th, and by reason of its success will form part of the commencement week exercises every year hereafter. Seven hundred Alumni and Seniors took part in the parade. The parade had a two-fold purpose, the renewal by the Alumni of old associations with historic spots and old-day haunts around the walks as old as Georgetown itself, and a final visit by the graduating class to pay their last farewell as collegians to scenes and sights hallowed by the joys and sorrows of their now completed college days.

Without doubt, the most touching scene of the day occurred as the simple little cemetery was reached, where lie all that is mortal of the old professors of Georgetown. Everyone stood motionless, hats were reverently doffed, while in sad but martial bugle notes, taps was sounded over the graves of the departed heroes, resounding throughout every nook and corner of the gently rolling hills of Georgetown.

The Smoker.—Usually an occasion such as a university smoker has for its sole purpose the encouragement to union and good fellowship among the members of the University. This year's smoker, however, served another purpose, unexpected, and perhaps even unintended. At the banquet on Saturday evening the slogan cry of the commencement was given "The past is secure; a greater Georgetown for the future." Then the assembly of the Alumni was but a half hour old, and all the projects for closer organization among the Alumni and still more steadfast service to the cause of Georgetown were but visionary and might be but the effusive overflow of the first grand meeting. The smoker told everyone that the enthusiasm of two days before had resolved itself into firm and practical purpose.

There was, of course, an abundance of jollity, but one felt that the underlying spirit proved the success of the commencement and that the Alumni reorganization was complete.

Speechmaking, recitations and songs made the evening most pleasant, and quite naturally tuned up the crowd for the unexpected entrance of Governor Glynn who had just arrived. His few words of encouragement were a fitting climax to the proceedings and made a proper closing to the day, the eve of the great commencement day itself.

The Commencement.—Commencement Day, the crowning glory of the 125th anniversary celebration, was a clear, cool June day, with the sun streaming down upon the turrets of the Healy building, and a crisp breeze blowing across the Potomac. A large platform seating a hundred had been erected before the central door of the Healy. Over the entrance were twined the Stars and Stripes and the Blue and Gray symbolic of the close relationship ever existing between Georgetown's sons and the nation. To the left of the platform was the section reserved for the Alumni and to the right, space for those who were to receive their degrees.

Although the exercises were not scheduled to begin until four-thirty, a great throng began to fill the reserved section in front of the platform an hour in advance of the time. At four o'clock a section of the Marine Band, under the leadership of Lieutenant Santleman rendered a pleasing program. By the time the concert was concluded the crowd numbered four thousand.

Amidst this vast assemblage the academic march to the platform began. Headed by Rev. Father Donlon, the President of the University, who escorted Governor Glynn, the procession issued from the main door of the Healy, filed on in stately march to a point near the gate, thence to the platform. Behind the President and the speaker marched the board of Regents, the special guests, and those who were to receive honorary degrees. Next came the deans and faculties of the various departments, followed by the Alumni and the Seniors from the College, Medical, Law and Dental Schools.

When this magnificent procession, numbering six hundred in all, had reached the platform, Rev. Father Donlon arose and in a felicitous speech welcomed all to share in Georgetown's happiness on the one hundred and twenty-fifth anniversary of her founding and ended with a few well-chosen words of advice to those who were to receive diplomas. Then followed the conferring of degrees.

In point of numbers the Law School far surpassed all other Departments of the University, having 257 Bachelors of Laws. The total number of degree men from all departments was 425.

The Board of Regents.—The celebration of the one hundred and twenty-fifth anniversary of the founding of Georgetown College was marked by one of the most radical changes that have taken place in the history of the institution. Up to the present time, the management of the University has been in the hands of the President and four Directors chosen from the Faculty. For some time the Alumni have felt that if they were represented on the Board they would be enabled to do more to advance the interests of the University. It was in accordance with this desire of the Alumni that the President and Directors, at a meeting held in April, adopted amendments to the by-laws of the University and gave a large share of the control to a newly created body to be known as the Board of Regents of Georgetown University. The Board will consist of the President and Directors of the College and twelve laymen to be chosen from the Alumni.

At the first meeting held at the College a set of by-laws was adopted. At a meeting held in New York on May 9th. the plans were fully discussed and the various committees were appointed.

The lay-members of the Board were appointed by the President of the University. Their successors will be elected by the Alumni at the annual meeting in June, 1915.

Summer Science School.—The Summer Science School, at Georgetown this year, if we may judge from the assuring comments of those attending, was not only a profitable one but a very pleasant one besides. Fifteen scientists including one from California and one from New Orleans attended, and labored faithfully under the guidance of Father Tondorf and Father Coyle in the respective subjects of Physics, Biology and Chemistry. A course of Geology was conducted by Father Ahern.

The time was spent primarily in preparation for the teaching of the ensuing year and consequently in individual work, each having his needs clearly mapped out, and making them the first object of his concern. Individualism however, was far from being the spirit of the gathering. Indeed the large groups at work together at all hours in the laboratory, helping one another, and aided and encouraged by the Fathers in charge, gave ample proof that cooperation was the motto of the men.

The work naturally divided itself according to the years already spent in teaching. Those who were beginning their career in Physics and Chemistry gave their time to the preparation of their lectures and lecture experiments. Others who had met and conquered the more ordinary difficulties of class work continued the work of previous years in Mathematics, some of the finer points of Physics, and in Analytic and Organic Chemistry. The evening course in Geology gave many the opportunity they desired, while

still others studied Biology in the splendid medical laboratory nearby.

Formal lectures could hardly be said to be the order of the day. A few were given on well chosen topics, and were highly appreciated by the men. Such were Father Tondorf's on "Piety and the Physics Lecture Room," "Laboratory Works and Records," and "Color Blindness," and Father Coyle's lectures on "Acid and Basic Analysis" and the "Preparation of Stock Solutions for the Laboratory." Father Ahern gave an interesting demonstration of the Bosch and Lomb spectrum attachment and moving pictures on the "Making of Paper," while Mr. Maher of the California Province gave a lecture on the complete topic of "Polarized Light."

Events of interest were not lacking to break the monotonous drudgery of the laboratory. Two interesting excursions were made to the Washington Navy Yard and the Naval Radio Station at Arlington, while all enjoyed the day at Great Falls which combined so fittingly the pleasures of a picnic with the valued inspection of the geological wonders of the Falls.

The Centenary of the Society might be mentioned too, which was celebrated with a solemnity at Georgetown that will make the memory of it live in our minds. Solemn High Mass was sung and solemn Benediction given with especial pomp.

Such is the brief record of the doings at Georgetown. As to the profit derived, the next year of teaching of course will best tell. The men were thoroughly pleased with the weeks, and at the closing conference were warm in their appreciation, not only of Fathers Tondorf, Coyle and Ahern, but of Father Minister, and of the Georgetown brothers who did so much to make our stay there homelike and enjoyable in every way.

IRELAND. *The Centenary Celebration. Clongowes Wood College, May 31–June 4.*—Scenes of a most imposing character were associated with the Centenary Celebrations at Clongowes Wood College. The day was memorable as well for the interest and importance attaching to the occasion from an educational standpoint, as for the almost unique gathering that it brought together within the walls of the stately building.

In the person of his Eminence Cardinal Logue, the most exalted figure in the Catholic Church in Ireland was present to do honor to the great teaching Order of the Jesuits, who for 100 years have carried on their work of training and instruction at Clongowes. The distinguished company also included representatives of all the learned professions, and of many of the varied interests concerned in public and commercial life. Mr. John E. Redmond was a prominent personality in the assembly, while other eminent people,

including Churchmen and successful business and professional men who in years past had gone forth from the college, were present.

Everything connected with the celebration was a perfect success. But if the perfect harmony with which every item of the programme was put through constituted in itself a glorious festival, there was on these days something still more worthy of a Clongowes in glory. It was the part played by the 600 Old Boys who gathered together on Whit Sunday. It was their wonderful spirit of love and loyalty to the old school that really made things "go." This historic meeting was representative of Clongownians of all periods from the forties down to last year. Many had come from great distances and at great personal inconvenience. Amongst those who came to honor their old school were three of the oldest living Clongownians, Commissioner Lynch, Mr. A. N. Comyn, and Chief Baron Palles, who were school-fellows in Clongowes in 1844. The only one senior to them is Very Rev. Father Theobald Butler, S. J., (1839-44), who wrote a very kind letter of congratulation from Macon, U. S. A.

On the occasion of the Centenary celebrations, Father Rector received very many telegrams and letters of congratulation. His Holiness Pope Pius X, telegraphed as follows:—

"Rome, May 29, 1914—Holy Father most graciously and cordially imparts the Apostolic Blessing to all assembled for the Centenary Celebrations."

Very Rev. Father Wernz, General of the Society of Jesus, also telegraphed:—

Rome, May 29, 1914—To the Rector, Community, Students Past and Present, Reverend Father-General sends most hearty congratulations and his blessing.

We clip the following interesting items about Clongowes from the Dublin *Freeman's Journal*, May 27, 1914.

The educational progress of a century in Ireland could scarcely be better typified or recalled than in the memorable event which this year centres the attention of educationalists and the public generally in the glorious old College of Clongowes. The trials and anxieties of the earlier foundation over, Clongowes has pursued a career which has singled it out for outstanding distinction and honor amongst the foremost institutions of its kind in the land. The fair fame of its teaching, its influence in moulding the outlook and aspirations of its students, the good example of those who have gone forth from its halls to achieve fame in many different walks of life have gathered to it a lustre which is unapproached. A college which, in the present generation, has given to Ireland a Lord Chancellor, a Lord Chief Justice, a Lord Chief Baron, Chairman of the Irish Parliamentary Party, President of the Royal College of Physicians,

Governor of the Bank of Ireland, Resident Commissioner of National Education, Chairman of the Intermediate Education Board, and many other men prominent in various interests and associations, may surely celebrate the centenary of her establishment with pride in her past, and the assurance of achievements as noteworthy in the years to be.

Early Associations.—Clongowes Wood has had a varied and interesting history. Its annals are those of a border fortress of the Pale, and for centuries it had its place in the vicissitudes and the changes of which Irish records are full. In mediæval times the castle was one of a chain of strongholds built to defend Pale territory against the forays of the Irish clans. In Elizabeth's day it was held by the powerful family of Eustace, Viscounts of Baltinglass. During the Cromwellian confiscations the place passed into the possession of Richard Raynell, afterwards Chief Justice, and later on, in 1677, the owners were the Catholic family of Browne. Many were the services which successive members of the family rendered to the hunted Catholic clergy of the penal days, and as far down as 1780 it was reported to the then Chief Secretary that Castle Browne was a "notorious haunt of Popish priests and friars, who by the negligence of the magistrates were able to come and go without molestation." About 1810 the estate passed to General Michael Wogan Browne, of the Army of Saxony—who commanded a division in Napoleon's march to Moscow. Not wishing to abandon his military career abroad, and finding the estate encumbered, he parted with the castle and demesne to the Irish Jesuits, and within a year Clongowes had opened its doors for students.

Purchase of Castle.—The purchase of the estate was effected by Father Peter Kenny, who was ordained at Palermo in 1808. In 1812 he returned to Ireland as head of the yet unfounded Irish mission. The worth of the young priest, Father Corcoran, S. J. recalls in his "Story of Clongowes Woods," may be estimated from the fact that he was almost immediately appointed Vice-President of Maynooth, an office that he accepted for a single year on condition that Archbishop Murray should be for the time President. This condition of time he insisted on, as he was anxious to devote himself as soon as possible to the foundation of a Jesuit College in Ireland. His ambitions were well on the way to being fulfilled, when late in 1813, he purchased Castle Browne, and prepared, with the help of other Irish Jesuits returned from Sicily, to open a college for lay students, the first of its kind in the country.

As might be expected, the proposed establishment brought forth the bigoted protests of the more intolerant of the ascendancy faction, and in the light of developments since that period, the action of the Irish Executive of the

time seems specially worthy of its traditions. While preparations for the opening of the college were being made, Father Kenny was summoned by Sir Robert Peel, then Chief Secretary, to appear for examination at Dublin Castle. He did so, and one of the threats made against him and his founding was that the Society had money in the Funds which the Government could confiscate. Nothing dismayed, the priest met his interrogator successfully at every point, and Peel thought it prudent not to interfere further with the project.

On May 18, 1814, the first Clongowes student, James MacLernon, Dublin, entered the college. Early records of the place are as limited as one generally experiences of scholastic beginnings. It is only when an institution has proved itself that it acquires the right to have its school routine, its happenings, its rules, its achievements duly debated, noted, and given to the public. One thing is certain, however, and that is, that Clongowes very quickly established its claim to recognition. The small band of workers whom Father Kenny had mustered to his aid were as enthusiastic as he was himself in the common mission. They were all young Irishmen fresh from Stonyhurst or from Sicily, endowed with the best Jesuit tradition, and urged to exertion by the firm conviction that they were laying the foundations of a great work for religion and education in Ireland. They commenced their labors at the juncture which saw the restoration of the Order throughout the world proclaimed in the most solemn form by the Sovereign Pontiff, who had himself been released from the tyranny of Fontainebleau.

In the first ten months of its career one finds on the roll names which in after years were as distinguished as Sir John Lentaigne, founder of the industrial and reformatory schools in Ireland. Joseph Lentaigne, his brother, who, in 1860, became first Provincial of the Irish Jesuits; James O'Brien, afterwards Justice of the Queen's Bench; Maurice O'Connell, John O'Connell, and Morgan O'Connell, sons of the great Tribune; Sir Edward MacDonnell, first Chairman of the Great Southern Railway; Sir Roger Therry, who was the first Catholic to obtain office in Australia, the friend and biographer of Canning, and George Kernan, afterwards a Judge of the High Court of Madras. On November day, 1814, is recorded the admission of James Lynch, the saintly and well-beloved Bishop of Kildare. Three months later on one finds together the names of Timothy, Nicholas, and Francis Mahony, the two former being the founders of the famous Blarney firm, their more noted brother, the author of "The Bells of Shandon." And next to them is The O'Gorman Mahon who proposed O'Connell for Clare in 1828, and was returned for that county himself in 1830, and died while member for Carlow.

The number of students admitted during the opening year was 110, and by 1818 the numbers had just doubled; truly a remarkable evidence of progress in four years.

From 1822 onwards to 1830, during the second rectorate of Father Kenny, there was a thorough organization of the house in all departments, and when in the last-mentioned year Father Esmonde, son of the gentleman who was hanged at his own door by the soldiery in 1798, succeeded to the Rectorship, Clongowes had reached an assured eminence in its mission. It was the immediate successor of Father Esmonde, Father Robert Haly, who in 1830, while he was at Clongowes, revived the mission system in Ireland, and who was "ever a genial and tender hearted man, the refuge of all culprits."

Debating Society.—In 1837 was established the Academical Debating Society, the founding of which brings an illustrious name prominently into association with Clongowes and its institutions. Thomas Francis Meagher was the first secretary of the Society, and its earlier records were kept by him. Thus early, oratory was one of his principal studies, and a battered volume of Shiel's and O'Connell's speeches, his most constant companion. In 1839 he left the college to fulfil his brilliant career as patriot, orator, and soldier. Amongst the frequent visitors to Clongowes was O'Connell, who, during the whole of the Repeal agitation, spent a week every year within its walls —the week during which the Repeal rent was collected. The time was spent in retreat, and how his visits influenced the great Tribune may be gathered from a passage in one of his letters of the time, where he says: "I think of giving up my income save an annuity of a small sum, and of going, if I am received, to Clongowes to spend the rest of my life there."

All through the 'sixties the college progressed steadily, and energy and activity were displayed everywhere. The Debating Society flourished exceedingly and it maintained its traditions, enhanced, if anything, in the succeeding decade. How potent the influence and training of the society and the college have been in the domain of public life is instanced by the circumstance that in 1873 Mr. John E. Redmond, the Chairman of the Irish Party, was debate medalist, and in two fine performances of "Macbeth" and "Hamlet" he filled the title roles.

Extended Buildings.—It was about this time that Father Carbery erected, at a cost of about £8,000, the new dormitories and classrooms, and added the present infirmary to the lengthening list of college buildings. The foundation-stone of the new wing was laid and blessed by the then oldest living Clongownian, the Bishop of Kildare. The year 1879 brought with it the new Intermediate system, but that

produced little alteration in college life. The rectorate of Father Conmee (1885-1891) included many great events in Clongowes' history. It was on the night of April 9, 1886, that the building, containing the study hall and the refectory, erected by Father Aylmer in 1818, was totally destroyed by fire. Little was saved from the flames and among the losses were valuable paintings, and Thomas Francis Meagher's MS., "Records of Clongowes Debating Society." The old scholars of the college, at their head Lord Chancellor Naish, contributed largely to the cost of restoration, and a new and finer study hall and refectory soon rose out of the ashes of the old. Before the completion of the building, however, a greater event took place in the amalgamation of Tullabeg with Clongowes. Founded by Father John St. Leger, with the aid of O'Connell, in 1818, the College of St. Stanislaus was long a preparatory school to Clongowes. During the 'sixties it developed further, and took a leading place in Irish education during the following decade under Father W. Delany.

MEXICO. *Expulsion of the Society.*—When, a few months ago, in a correspondence published in the "Varia" of the June number of the WOODSTOCK LETTERS the present writer committed himself to the statement that a Constitutionalist triumph in Mexico would mean persecution for the Church and especially for the Society, he was a prophet. To quote the recent words of Father M. Renaud, Provincial of the Mexican Province, "the general expulsion of Ours from Mexico is an accomplished fact."

It is sad to think that the members of that flourishing Province are now in exile, far away from that country which they loved so well and for which they worked so hard and so successfully, while our churches are desolate and our houses deserted or occupied by Constitutionalist soldiers.

What follows is a plain synopsis of personal letters lately received from Fathers expelled from Mexico within the last month.

The expulsion is complete; Ours have been driven out from all our houses, first from Durango and Saltillo, then from Guadalajara, El Llano, Mexico City, Puebla—and everywhere else.

Our Fathers of Guadalajara as well as those of Saltillo and the Tarahumara Mission were sent to this country by order of Villa or other Rebel chiefs.

Towards the middle of August about sixty of Ours, including the Rev. Father Provincial, were obliged to escape from Mexico City since the Rebels were looking for them to make them prisoners and to extort money from them. Rev. Father Provincial was received in the house of the Italian Consul in Vera Cruz; the other Fathers and Broth-

ers had to be lodged in hotels where they each had to pay at least four *pesos* a day.

The College of Puebla held on to the last. When danger was approaching most of the boarders were sent to their homes, still about fifty of them were obliged to remain in the college as there were no conveyances to bring them home. Later on all had to leave and the college was transformed into a barracks.

As to our house of studies of Tepotzotlán, when, on the seventh of August, the Rebels reached the town, most of Ours left the house, taking with them whatever they could carry. Father Carrasco, the Rector, with four other Fathers and five Brothers remained in the house. The French flag was hoisted over the entrance, but it was of no avail.

General Cos, the Rebel leader, accompanied by soldiers went to the house, and as soon as the door was opened arrested the five Fathers who had stayed behind and then entering with his soldiers he took whatever he wanted. Brother Sanjuán had time to consume the Sacred Species which were kept in the domestic chapel, but on his trying to enter the church for the same purpose he was prevented from entering by the soldiers. Meanwhile General Cos himself opened the tabernacle with his sabre and after scattering over the altar and the floor the Sacred Species he appropriated the ciborium. He did the same with the chalices on which he could lay his hands. He took also the chasubles and other sacred vestments in order to use them as trappings for the horses. Later on Brother Sanjuán had an opportunity to consume those Sacred Hosts which had been scattered about by the profaner. General Cos with his officers held several banquets in our refectory, in which festivities he was joined a few days later by Don Venustiano Carranza. One of our brothers served in the capacity of cook—escaping arrest since he and the other brothers were not identified as religious. It is needless to say that the rebels had a very good time in our house, dancing in the corridors and frequently inviting the brother cook to join them in their revelry. The five Fathers were brought as prisoners to Toluca where they stayed for about ten days, receiving hardly anything to eat from their jailers. Later on they were brought to Mexico City and were obliged to walk in the streets with their habits on, escorted by soldiers. After a week or so, owing to the good offices of the French Legation and other friends, four of them were given their freedom, while Father Carrasco, who is one of the best Mexican painters, was kept a prisoner, and was released after he had painted a portrait of Carranza.

Our Fathers of Morelia were put into prison, and were to be kept there until 25,000 *pesos* were paid for their ransom,

At present many of the members of the Mexican Province are in Cuba, where, in the villa of the College of Belen, a regular Mexican house with a Mexican Rector has been established; others were sent to Columbia and San Salvador.

So in a few weeks heartless rebels have undone what cost our Fathers years of hard and self sacrificing labor to upbuild; ignorant and sectarian chiefs have destroyed what the enlightened prudence and zeal of true and eminent Jesuits had produced for the greater glory of God and the salvation of souls.—*From Letters to Rev. J. M. Sorrentino, S. J.*

Missouri Province. *Chicago. Holy Family Church. The Catholic Instruction League.*—About two years ago Father John M. Lyons, of the Holy Family Church, Chicago, aided by a band of zealous catechists, mostly school teachers, entered with the permission of His Grace Archbishop Quigley and of certain pastors, upon the work of instructing children who could not be reached by the parochial schools. Through persevering efforts, we achieved, with God's blessing, no small success. Starting with dozens and scores, we soon reached hundreds; and at present the Catholic Instruction League, with its hundreds of professional teachers, is teaching catechism to several thousands. The main purpose of the League is to aid pastors in reaching and instructing the great number of Catholic children who are receiving their training in the public schools, and are likely to be made the prey of the paid professional proselytes, or else are in danger of losing their faith through the negligence of their parents or others responsible for them. Zealous pastors who have given permission for carrying on the work within their parishes express themselves as highly gratified with the results.

Cleveland. Society for Catholic Deaf.—On Ephpheta Sunday, Father Ehrhard, S. J., whose labors for the Catholic deaf of St. Louis are widely and favorably known, laid the foundation of the new society at the cathedral under the kindly auspices of Bishop Farrelly and his clergy.

Kansas. St. Mary's College. Laymen's Retreats.—At St. Mary's College, St. Mary's, Kansas, for the past five years retreats have been held, but only during the vacation months, July and August. The success of the undertaking is summarized in these facts:

Attendance in	1909,	one retreat,	34
"	" 1910,	" "	93
"	" 1911,	three retreats,	253
"	" 1912,	six "	294
"	" 1913,	four "	296
Total in five years,		fifteen "	970

The number of retreats was reduced last year to four because of two retreats for the clergy, one for the Diocese of Leavenworth, the other for the Diocese of Kan-

sas City, Mo. The smallest number in attendance at any one retreat was 19, the largest 112. St. Mary's is not a "House of Retreats." It is a Jesuit boarding school. When, in 1908, the dormitory building called Loyola Hall was completed (it has 164 rooms) the suggestion was made that the building be used during vacation time for Laymen's Retreats. Accordingly a retreat was announced and 34 responded. They represented three States. The first man to arrive came 480 miles, and declared that he had been looking for the opportunity for twelve years. In the five years, twelve States have been represented. A glance at the map will show what sacrifices are implied in this; railroad fare, time spent in traveling, must enter into the calculation. One man came nearly 1,100 miles.

Perhaps the distinctive feature of the work here is that it draws from so large an area. The student body comes from twenty-five States and more. This fact helped to give wide publicity to the work, but the zealous cooperation of bishops and priests in the dioceses concerned, joined to the enthusiasm of the retreatants made success certain. Three years ago it was decided to limit the attendance at each retreat to fifty; but this idea had to be abandoned owing to the numbers applying.

Kansas City, Mo. Opening of the New Academy.—With the beginning of the scholastic year, the new Jesuit classical school, known as Rockhurst Academy, situated at Troost Avenue and 53rd Street, Kansas City, was opened to receive students. Two classes were organized, numbering in all, about forty boys, a number that will undoubtedly be increased as the year progresses.

Rev. Aloysius Breen, lately president of St. Mary's College, Kansas, is Prefect of Studies in the new academy.

Omaha. Creighton University. The Summer School.—The second summer school session of Creighton University was most successful. Students from almost twenty States were enrolled upon its register, among them a great proportion of public school teachers. The serious purpose of those taking the course was evident from the fact that a very large percentage were applicants for degrees.

The following religious communities, says the *Creighton Courier*, were represented: Mercy, Benedictine, Franciscan, Holy Child, Presentation, Charity, Ursuline, Humility, St. Francis and Lorettine. Instruction was offered in thirty courses. All the classes were held from eight until twelve in the morning. A series of afternoon programs was arranged for Mondays, Wednesdays and Fridays throughout the session. They consisted of travelogues, educational moving picture films, musical entertainments and lectures upon educational topics of general interest.

To carry out this work a numerous and able staff of specialists had been procured. The members of religious

communities were for the most part housed by the religious of the city. A great and pressing need is now at last being satisfactorily answered by the excellent summer courses offered in the different sections of our country by various Catholic universities.

St. John's College, Belize, British Honduras.—The proposed new building that is to house St. John's College in the course of time, if means for the enterprise are available, will have one of the most beautiful sites in the city of Belize. A tract of land about two hundred acres in extent has been redeemed from the sea, and in the centre of this, facing out over the harbor will stand the new college building. One of the first sights that will greet the passenger on an incoming steamer will be St. John's College.

St. Louis. The Sodality Congress.—The first Sodality Congress of the Missouri Province was held at St. Louis University, on the 14th and 15th of July. Invitations had been sent by Rev. Father Provincial to the Rectors and the Directors of Sodalities throughout the Province, and fifty-four Fathers were present for the opening session.

The papers read at the Congress were of a varied interest, and were followed by lively discussions. Among the subjects touched on were Parish and Student Sodalities, the duties of the Director, the relation of the Sodality to existing organizations and to social activities, the organization of new Sodalities especially in secular parishes, young men's Sodalities, and the new sodality magazine. The author of the paper was in each case especially fitted by his experience to cope with the subject authoritatively.

The enthusiastic response of the members of the Congress and the vigorous resolutions drawn up at its conclusion indicate that the high Sodality ideals set forth in Father Mullan's books on the Sodality and promulgated so vigorously in The Queen's Work have met with a hearty approbation. The effect of such a Congress is a new enthusiasm for Sodality work. And the Sodality is the distinctly Jesuit organization.

St. Louis University. Medical School Bequest.—When the will of Mr. James Campbell, popularly believed to have been the wealthiest man in St. Louis, was read, it was discovered that he had ultimately bequeathed his entire fortune to the St. Louis University Medical School. This fortune has been variously estimated at from $12,000,000 to $30,000,000; though the former figure seems likely to be nearer the actual facts.

According to Mr. Campbell's will, the fortune is not to come to the University until after the death of his wife and daughter. However, if the daughter be survived by children, twenty-one years is then to elapse, (in case the children shall have lived that length of time), after which the entire fortune reverts to the Medical School.

It will be interesting to quote the words of the will:

"Upon the death of my said wife and daughter . . . the trust herein created shall cease and determine and all of the property in the hands of said Mercantile Trust Company as Trustee, shall be paid over and delivered to St. Louis University, of the City of St. Louis, Missouri, to be used for and devoted to the following purpose, to-wit:

"For the erection, equipment, furnishing, maintenance and support of a hospital in the City of St. Louis or in St. Louis County, state of Missouri, for sick or injured persons and for the advancement of the sciences of medicine and surgery."

By the above, on the completion of the terms of the trust, the whole of the immense estate of Mr. James Campbell will devolve to St. Louis University for its Medical Department.

As would naturally be expected, there is an attempt being made at present to break the will. The effort is being made, however, not by Mrs. Campbell, but by distant relatives who were not mentioned as beneficiaries. As the entire trusteeship of the property is in the hands of the Mercantile Trust Company of St. Louis, the legal matters will all be attended to by them.

It is not difficult to see what such a bequest will mean to the St. Louis Medical School. In spite of constant financial needs, the school has become known the country over as in the very first rank of Medical Colleges, With a large endowment like this, St. Louis University will be able to take its place not only as the greatest Medical College in the United States, but as the best equipped and most efficient medical institution in the world.

Charity Work Under the Auspices of the University.—The subjoined summary gives eloquent praise to the works of charity practised by Ours during the year.

The total number of children that come within the circle of influence of the University catechists per week is 1,694.

During the year 397 children have been prepared for Holy Communion and 524 for Confirmation.

Engaged in the work of catechising, etc., are 49 Divinity students, 10 of whom are priests.

Aiding them in their work are 10 Sisters and 33 Sodalists, of whom 29 are ladies.

Instructions to the number of 284 have been delivered to the assembled children, and 25 stereopticon lectures and entertainments provided them.

During the year 647 visits have been paid to the various institutions attended from the University, and 5,456 of the inmates have received personal attention.

NEW ORLEANS PROVINCE. *Macon. Two Jubilees. Father Theobald Butler and Father James Lonergan.*—A Golden Sacerdotal Jubilee, a rare privilege for a Jesuit, was

celebrated by Rev. Theobald W. Butler, of Macon, Ga., on the Feast of Our Lady's Nativity. Born in Tipperary, 1829, the year of Emancipation, he was educated in Clongowes with his cousin, the late General Sir William Butler, and entering the Society in France, 1846, came to New Orleans in 1848. Ordained priest in 1864, he erected the Jesuit church and parish in Augusta, and becoming Superior of the Province in 1880, he established a church and college in Galveston, a Novitiate and parish in Macon, a house and mission in Selma, Ala., and when his eight-year term ended, served as rector in Galveston and Grand Coteau, La. His sixty-eight years as a Jesuit have been fruitful in good works through all the Southland, and in his eighty-sixth year he is still in active service. On the day of his jubilee, his co-laborer, Rev. James Lonergan, also a Tipperary man, celebrated in Augusta, Ga., the sixtieth year of his Jesuit life. After having served as professor of Springhill College for forty years, he is now engaged in parish work in Augusta.

NEW YORK. *St. Ignatius Church. The Operetta "Everysoul."*—"Everysoul," by Father J. F. X. O'Conor, has been produced in several places in and around New York and also in Vermont, Louisiana, Mississippi and Detroit, besides sixty other places. A successful performance was given at St. Peter's, Yonkers, at the Ursuline Convent of Bedford Park, and at the Holy Angels Academy, Fort Lee. New Jersey. This last performance was very beautiful and on new lines of interpretation of "Everysoul" which reflected great credit on those who instructed and trained the participants. Besides "Everysoul" was given in the Century Lyceum Theatre on May 16, 18, and 19, and at the Academy of Music, Brooklyn, on June 13, also at St. Mary's, Bayonne, N. J., St. Raymond's, Westchester, St. John Baptist's, Brooklyn, and St. Joseph's, Kingston. In all these places it won the approval of professional and general critics in the audience.

Opening of New St. Regis Free Catholic High School.—The new free Catholic high school erected on East Eighty-fourth and Eighty-fifth streets, between Madison and Park avenues, was opened on Monday, September 14 with 250 boy students who had graduated from the parochial schools last June. This school is intended only for graduates from the parochial schools and is the first institution of its kind to be built in this city. The building itself is a marvel of construction. The steel construction was started on March 17, and now, six months later, the building is completed and ready to begin the glorious work for which it was erected.

The building extends from Eighty-fourth to Eighty-fifth street, about midway between Park and Madison avenues. The frontage on Eighty-fourth street is about 125 feet and that on Eighty-fifth street, a little more. The plan is so contrived as to form a quadrangle in the center, by means of which the maximum amount of light is provided for all the apartments. The student capacity of the school is 1,500 pupils.

Exhaustive study was given to the architectural problem in all its phases, so that every scientific equipment suggested by the best principles of school-house design will be found incorporated. The basement of the building is given over to indoor play-rooms and the necessary equipment of boiler and coal rooms. A large gymnasium, 32 by 86 feet, two stories high, is provided. All the necessary equipment of baths, dressing-rooms and toilets is conveniently situated. A lunch room and room for athletic goods are also in this story.

The main approach to the school portion is on the Eighty-fourth street side. Through a very imposing doorway one enters the main hall, on the axis of which is situated a stairway of symmetrical design. Off this main hall are a large reception parlor and small waiting-room, and offices of the president and his secretary on the west side, and of the prefect of studies, registrar and his secretary on the east. Convenient to the main entrance is the office of the porter. Access to the quadrangle is also provided for from the vestibule on the north side of this main hall. On the west of the quadrangle is the chapel. This is 74 feet by 32 feet, and is provided with confessionals and a sacristy well appointed. The chapel may be approached directly from without.

The northerly block of the property on Eighty-fifth street is occupied for the first three stories by a great assembly hall capable of seating 1,700. This is fitted with a capacious stage and provided with many doors of exit directly to Eighty-fifth street and to the quadrangle. The main entrance, however, is through a massive vaulted lobby on the east side of the hall. Out of this lobby are the office of the secretary and a reception room, and on the axis is the elevator which rises to the level of the roof garden. The general and private offices of the prefect of discipline are given a commanding situation in reference to the entrances and stairways. Special stairways run out of the lobby to the balconies overhead.

At the west of the assembly hall and separating the party walls from the stage wall is a driveway from Eighty-fifth street to the quadrangle. The first balcony is devoted to boxes. These are supplied by special corridors, and on this level are provided ample coat rooms. From this balcony and that above, numerous exits are provided. This

box floor corresponds to the level of the second floor of the school. And this floor is devoted entirely to class-rooms and library. These class-rooms are designed on the continental system of one side lighting; they vary in width from 21 feet to 23½ feet, and in length from 25 to 38 feet. The library is 23½ feet wide by 62 feet. This is arranged on the alcove principle. A large teachers' room is provided on each floor. The third, fourth and fifth stories of the school portion correspond to the second, except that in place of the library there is arranged in each case a large lecture room. In the case of the fourth and fifth, however, the entire space over the assembly hall block is given over to the school class-rooms.

The Eighty-fifth street end of the fifth story is given over to science. There is a large chemistry lecture-room, 69 feet by 33. The chemical laboratory is 52 feet by 31 feet. The physics lecture room is 58 feet by 33 feet, and the physical laboratory, 58 by 23 feet. There is also a cabinet, 42 feet by 31 feet. These are all properly appointed and ventilated. Numerous photography darkrooms, apparatus and store rooms are also provided. The roof garden embraces the whole area of the building; this is reached by two elevators at opposite ends.

The structure is fireproof throughout. The exterior is constructed almost entirely of limestone. The Eighty-fourth street façade is of uncommon dignity of effect; the style adopted is Italian Renaissance, the column treatment on Eighty-fourth street provides a very stately character. Between the columns the materials are of cast metal with panels of olive green marble. The design was made by Maginnis & Walsh, the distinguished architects of Boston.

The 250 students comprise the first year class of the new school. In order to keep the number down to 250 it was necessary to raise the standard twice. At first the standard for entrance was placed at 80 per cent, but it was found necessary to raise the standard to 85 per cent. and finally to 90 per cent. Nearly every parish is represented and it would be hard to find a better or nicer class of boys than those who go to make up the first class of the Regis High School. Next June these boys will go into the second year class and their places will be taken by another class of 250 graduates of the Catholic parochial schools. After a few years, when the school traditions are fully established the number of students in the first year class will be increased. The school hours are from 9 A. M. to 2.50 P. M. with a half-hour for lunch.

It is intended later to have a grand public opening to which Catholic friends throughout the city will be invited that they may have an opportunity of examining the many interesting features of the new school.

PHILADELPHIA. *The Gesu Centenary Celebration.*—Exercises full of pomp and devotion, commemorative of the centenary of the Restoration of the Society were celebrated in the Church of the Gesu. A solemn triduum of preparation was held, beginning Tuesday, August 4. Each morning, at 8.30 o'clock, High Mass was sung, and in the evenings, following the sermon and prayers, Solemn Benediction was given. Tuesday the High Mass was said for the living patrons and benefactors of the Society, with the Rev. Benedict J. Smith, S. J., as celebrant. Wednesday the High Mass was said for the deceased patrons and benefactors of the Society, with the Rev. William Gannon, S. J., as celebrant. Thursday the High Mass was said for the deceased members of the Society of Jesus, with the Rev. Michael A. O'Kane, S. J., as celebrant. The course of sermons in the evenings was delivered by the Rev. Benedict Guldner, S. J.

On Friday at 10 o'clock, there was celebrated a Pontifical Votive Mass of Thanksgiving in honor of the Most Sacred Heart of Jesus. His Grace, the Most Rev. Archbishop Edmond F. Prendergast, D. D., presided. The Right Rev. John J. McCort, D. D., Auxiliary Bishop, was celebrant, assisted by the Rev. Francis B. Hargadon, S. J., as deacon, and the Rev. Joseph J. Prendergast, S. J., as sub-deacon. Other officers were: Assistant Priest for the Bishop, Rev. William F. Gannon, S. J.; Assistant Priest for the Archbishop, Rev. J. Charles Davey, S. J.; first deacon of honor, the Rev. B. Guldner, S. J.; second deacon of honor, the Rev. M. A. O'Kane, S. J.; Assistant at throne, the Rev. Hector Papi, S. J.; second assistant, the Rev. W. S. Singleton, S. J.; master of ceremonies, the Rev. Thomas P. Buckley.

At 10 A. M. the procession moved up the spacious center aisle of the Gesu, and as the stately line of prelates and priests, escorted by numbers of brightly clad and well-trained acolytes, filed past the congregation and took their places in the magnificent sanctuary, a scene of solemnity and grandeur was presented that is scarcely rivaled anywhere save in the Eternal City.

The decorations were perhaps the most beautiful and elaborate that have ever marked a Gesu celebration. Surmounting the main altar was a large golden sunburst of electric lights, from which flowed long streamers of incandescent bulbs reaching to the floor on either side of the altar. Standing out in the center of the altar was a large Sacred Heart surmounted by a Cross, all of incandescent bulbs. Above the tabernacle and intermingled with the massive palms were small incandescent bulbs in clusters. On the steps of either side of the tabernacle were large pyramids of gas candles, and below these were rows of wax candles. The entire altar, from the top to the floor, was

decked with great palms and large sprays of hemlock. The floral decoration was carried out in red and white.

The sermon was preached by the Rev. Walter Drum, S. J., of Woodstock College.

Mission in the Eastern Penitentiary.—Never before in the history of the Eastern Penitentiary was there a scene so affecting as the closing exercises on Sunday, May 24, 1914, of the week's mission for the Catholic convicts. The mission was the first religious exercise of the kind ever held in the institution, and in order that every Catholic inmate might attend Superintendent McKenty had fitted up an unused assembly room as a temporary chapel; on the stage he had built a beautiful white altar. It was there that the men, old and young, many of them showing the ravages of many years of confinement, gathered every morning at 7 o'clock to assist at Mass and to hear an instruction by Father Maguire, chaplain of the prison. On Saturday, in preparation for the final services, confessions were heard by ten priests, three of whom were Italians, two Germans, two Poles and four priests of the Church of Gesu.

Sunday's exercises were the occasion of the most elaborate ceremonies ever held in the city behind prison doors. The little improvised chapel was beautifully adorned with flowers and palms and the ceiling artistically draped with smilax, while the Catholic convicts, 400 out of nearly 1000, filed into the places assigned to them, each with a white satin ribbon and a single white carnation pinned on his right shoulder. Mass was said at the usual hour, when two by two the prisoners approached holy communion. The service closed with the singing in chorus of "Holy God."

The most affecting scene, however, was that in the afternoon, when at 3.30 Father O'Kane, of the Gesu, formerly of the Mission Band, gave the closing instruction. His discourse, which treated of the goodness of God and His sympathy for all of His creatures, no matter what their weakness, struck the keynote of the day, and as Father O'Kane tried to bring hope into the hearts of the condemned men before him they sobbed out emotionally, forcing many of the wardens to leave the room, lest they intrude upon the sacredness of the occasion.

At the conclusion of the sermon Father O'Kane descended to the improvised altar railing, and the convicts. approaching two by two, publicly renewed their baptismal vows, then bowing down before the altar, they received the Papal blessing.

PHILIPPINE ISLANDS. *Vigan. The Seminary, 1913.*—This year the Seminary College of the Immaculate Conception, after eight years of struggle against many difficulties has brought forth the first fruits to be expected of such an institution.

In the year 1905 the seminary was put under the direction of our Fathers. In the beginning it was conducted by three Fathers and a Brother. The students were 8 seminarians, 42 boarders, and 126 day scholars. Every year a higher course has been added, and the number of students increased too, and more Fathers and Brothers came to Vigan. Now there are in the seminary 10 Fathers and 4 Brothers. The students are divided into 25 seminarians, 65 boarders and 330 day scholars.

In the year 1910 the first degrees of Bachelor were conferred. The following year (1911) by the authority of the Secretary of Public Instruction in the Philippines, our degrees were recognized by the Government. The first graduates (1910) were 14 in number; but this year (1913) the number reached 29.

This year also, for the first time sacred ordinations were held. Four young men were ordained to the priesthood, one to the deaconship and another to the subdeaconship.

By the visit of R. P. Provincial some boys were moved to enter the Society, and have been admitted; four of them are now in the Novitiate of Manila, the other three, on account of the opposition of their families, will not be received into the Novitiate unless a willing permission be granted.

Bible Burning.—The following letter was intended for publication in the press. Owing to circumstances it was not printed. It gives further information about the burning of the Protestant bibles in Vigan.

Manila, P. I., February 3, 1914.

To the Editor of the Renacimiento Filipino,
Manila, P. I.

Sir:—

With regard to the article on the front page of your paper of yesterday, concerning the burning of bibles in Vigan, allow me to make the following explanation. During the first week of January, 1914, the Provincial Fair was held in Vigan, and among the booths, was one of the "Christian Mission" well stocked with bibles, which the passers-by were invited to purchase. I do not think that an extensive sale was made. On January 8, an ingenious scheme was planned to unload these *Protestant* bibles on the Viganese *Catholics*. A cinematograph show was announced to be held in the Capilla of the Christian Mission. Admission to this show was to be obtained by the payment of ten centavos by adults and five centavos by children, but as a recompense the adults were given two bibles and the children one. Carried away by the desire to see the cine many "bought" the bibles (or paid admission to enter—take it under any formality you desire).

Some may object to the term "Cinematograph show" being applied to such a sacred subject as the Life of our Lord, and I apologize to those readers of the Renacimiento

Filipino who may differ from me in religion, for connecting the two terms "show" and "Life of our Divine Lord," but when protestant ministers can secure an audience or draw to their chapels in no other way than by announcing a cine, and when even while showing scenes in the life of the Divine Master whose law is Charity, they use the very pictures on the screen as occasions for vomiting forth the vilest calumnies against Catholicity, in the ears of simple minded Catholic hearers, then the cine, even representing the Life of Our Lord, ceases to be something sacred, and is but a "show."

On the occasion in question, many entered the Christian Mission Chapel, paid their ten or five centavos, received their two bibles or one, saw the pictures, and then had to listen to the vilest calumnies against doctrines that every Catholic holds dear.

But did the people want these *Protestant* bibles? Did they read them? Did these bibles make them more christian? Let the reader judge. A Catholic gentleman, who has a cine of his own, angry at the attack thus made against his faith, published that on the night of January 10th, he would give a cine and the only admission that would be accepted was the bibles received in the Christian Mission the preceding night. Five hundred (not 2500) bibles were taken in by him! Is a clearer proof needed that the Viganese who entered the Mission Chapel, did not want the bibles, but went solely for the cinematograph. These bibles were publicly burned in the Cathedral yard on Sunday afternoon, not in any hatred or contempt of the bible used by those outside the Catholic Church, but as a protest against the means of proselyting used by the ministers of Vigan. The Protestant version of the Holy Scripture in the hands of a sincere Protestant is as much respected by me as by him. But when Protestant ministers make the bible a mere article of barter and sale, they, and not I deprive it of its sacred character and if it meet the fate of books directed against the Catholic Church and is sold precisely to destroy the faith in the hearts of Catholics, then the ministers, not the priests who burn the gathered bibles, deserve the blame. Perhaps no better defense could be made for such an act, which was taken in the first place in order to preserve Catholicity in the hearts of the Catholic Filipino, but also to preserve Christianity itself, than the comment of the New York Star (August 8, 1911) in its review of the report of Rev. J. L. McLaughlin, field agent of the American Bible Society at Manila. "It is the belief of this Bible Society's representative that the Catholic Church, the regular one of three hundred years' service in the Philippines, was never stronger than to-day . . . Immediately following American occupation large numbers of

Filipinos flocked into the Protestant churches. Not by any means have all these been held here. They have gone into *infidelity*, *agnosticism* and other *isms* and *ologies*."

Very respectively,
John J. Thompkins,
Vigan.

SCHOLASTICATES. On October 1, 1914, the number of theologians and philosophers in the scholasticates of the U. S. and Canada was as follows:

	THEOLOGIANS			PHILOSOPHERS					
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Rec.	Total	Grand Total
Woodstock	63	40	103	40	31	42	1	114	217
St. Louis	61	20	81	20	27	17	..	64	145
Spokane	...	..	...	....	13	9	..	22	22
Montreal	17	4	21	9	...	19	..	28	49
	2(1)	8(1)	10(1)	8(1)	...	6(1)	..	14(1)	24(2)
Total	143	72	215	77	71	93	1	242	457
							Grand Total, Oct. 1, 1913		455

(1) Externs.

(2) Twenty-one members of the Congregation of the Blessed Sacrament; three seminarians.

NOVITIATES—On October 1, 1914, the number of novices, juniors, and tertians in the novitiates of the U. S. and Canada was as follows:—

	NOVICES						JUNIORS				TER-TIANS	Grand Total
	Scholastics			Brothers								
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	3d yr	Tot.		
Md.-N. Y	56	35	91	6	3	9	23	32	...	55	31	196
Missouri	35	32	67	2	3	5	30	26	...	56	...	128
California	20	13	33	9	6	15	16	17	9	42	...	90
New Orl.	5	8	13	2	1	3	8	7	...	15	...	31
B'kl'n, O.	...	...	...	..	..	...	...	...	...	...	16	16
Can. S. Jo.	10	21	31	8	5	13	11	10	...	21	...	65
" S. Stan.	...	...	...	3	5	8	5	4	...	9	...	17
Total	126	109	235	30	23	53	93	96	9	198	47	543
							Grand Total, Oct. 1, 1913,					453

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE CANADIAN PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1914.

To the Clergy and to Religious Communities	75
" Laymen	27
" Pupils in Colleges and Convents	24
Total Retreats	126

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW MEXICO-COLORADO MISSION

FROM JUNE 1 TO SEPTEMBER 30, 1914.

To Religious Communities	25
" Laymen	1
Total Retreats	26

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

FROM JUNE 1, TO SEPT. 30, 1914.

TO SECULAR CLERGY

Albany	1	70
Brooklyn	3	418
Buffalo	1	199
Charlottetown	1	49
Fall River	2	111
Hartford	2	260
Kingston, Ont	1	46
Manchester	2	101
Newark	2	267
New York	3	501
Ogdensburg	1	50
Philadelphia	3	447
Pittsburg	2	220
Portland	1	88
Providence	2	160
Rochester	1	150
Savannah	1	20
Scranton	2	173
Springfield	2	278
Syracuse	1	125
Wilmington	1	35

CONGREGATIONS OF PRIESTS.

Holy Cross Fathers	1	31
Fathers of Mercy	1	35

SEMINARIANS.

Emmitsburg	1	50
Loretto, Pa.	1	48
Overbrook	1	240
Seton Hall	1	48

RELIGIOUS MEN.

Christian Brothers, N. Y.	1	48
Marist Brothers Poughkeepsie, N. Y.	3	68
Brothers of Sacred Heart Metuchen, N. J.	1	60

MEN, WORKINGMEN, ETC.

Georgetown, D. C.	1	18
Holy Cross College, Worcester	1	27
St. Andrew's		65
Mt. Manresa, S. I.		435
Overbrook	2	240

RELIGIOUS WOMEN.

Baptistine Srs. of Nazarene.

Newark, N. J.	1	16

Carmelites.

Baltimore	1	14
Philadelphia, Pa.	1	14

Cenacle.

New York	1	56

Charity.

Cincinnati, Ohio	1	255
Convent Station, N. J.	4	1235
Greensburg, Pa.,	2	269
Halifax, N. S.	2	300
Mt. St. Vincent, N. Y.	6	1426
Wellesley Hills, Mass.	1	90

Charity of Nazareth.

Hyde Park, Mass.	1	30
Leonardtown, Md.	1	35
Newburyport, Mass.	1	36

Charity of Our Lady of Mercy

Baltic, Conn.	1	70

Charity of Providence.

Kingston, Ont.	1	104

Daughters of the Heart of Mary.

Brooklyn	1	35
Buffalo, N. Y.	1	35
Burlington, Vt.	1	25
New York, N. Y.	1	40
Westchester, N. Y.	1	66

Divine Compassion.

White Plains, N. Y.	1	50

Dominicans.

Brooklyn	2	280

Faithful Companions of Jesus.

Fitchburg, Mass.	1	58

Franciscans.

Buffalo, N. Y.	2	71
Glen Riddle, Pa.	1	236
Millvale, Pa.	1	150
Mt. Hope, N. Y.	2	100
Mt. Loretto, S. I.	2	109
Peekskill, N. Y	3	326
Stella Niagara, N. Y.	1	33

Good Shepherd.

Brooklyn	1	32
Boston, Mass.	1	27
Buffalo, N. Y.	1	50
Georgetown, D. C.	1	20
Hartford	1	20
New York	1	40
Philadelphia	1	26
Scranton, Pa.	1	10

Good Shepherd Magdalens.

Boston	1	43
Brooklyn, N. Y.	1	96
Scranton, Pa.	1	38

Holy Child.

Melrose, Mass.	1	14
New York, N. Y.	1	22
Philadelphia, Pa.	1	33
Sharon Hill, Pa.	1	140
Suffern, N. Y.	1	15

Holy Cross.

Baltimore, Md.	1	32

Marianette Srs. of Holy Cross.

New York	2	54

Holy Names.

Albany, N. Y.	1	65

Holy Union of the Sacred Hearts.

Fall River, Mass.	1	38

Immaculate Heart of Mary.

West Chester, Pa.	2	250

Marie Reparatrice.

New York, N. Y.	1	15

Mercy.

Beatty, Pa.	1	125
Buffalo, N. Y.	1	100
Burlington, Vt.	1	75
Charlotte, N. Y.	1	47
Corning, N. Y	1	30
Cresson, Pa.	1	90
E. Moriches, L. I.	2	99
Fall River, Mass.	2	125
Harrisburg, Pa.	2	78

Mercy—(Continued.)

Hartford. Conn	4		720
Hookset, N. H	1		139
Mamaroneck, N. Y	1		45
Merion, Pa	2		126
Mt. Washington, Md	3		165
New York	1		45
Plainfield, N. J	2		174
Portland, Me	2		216
Providence, R. I	2		224
Rensselaer, N. Y	1		80
Tarrytown, N. Y	1		43
Wilkes-Barre, Pa	2		143
Worcester, Mass	1		28

Mission Helpers.

Baltimore, Md	1		32

Missionary Srs. of Sacred Heart.

New York	2		117

Notre Dame.

Boston, Mass	1		56
Cambridge, Mass	1		32
Lawrence, Mass	1		41
Lowell, Mass	1		71
Newark, N. J	1		104
Philadelphia, Pa	1		56
Waltham, Mass	1		97
Washington, D. C	1		79
Worcester, Mass	2		247

Perpetual Adoration.

West Falls Church, Va	1		12

Poor Clares.

Boston, Mass	1		25

Presentation.

Fishkill, N. Y	1		28
Green Ridge, N. Y	1		21

Providence.

Chelsea, Mass	1		24
Holyoke, Mass	3		334
Pittsburg, Pa	2		239

Sacred Heart.

Albany, N. Y	1		110
Halifax, N. S	1		57
New York City, (Aqueduct Ave.)	1		33
New York City, (Manhattanville,)	1		193
Providence, R. I	1		56

Sacred Heart—(Continued.)

Rochester, N. Y	1		43
Torresdale, Pa	1		93

Sacred Heart of Mary.

Sag Harbor, L. I	1		18
Ronkonkoma, L. I	1		11
Tarrytown, N. Y	1		40

St. Dorothy.

New York	1		7

St. Joseph.

Brentwood, N. Y	2		759
Buffalo	3		344
Cape May Point, N. J	3		366
Chestnut Hill, Pa	1		150
Hamilton, Canada	2		184
Hartford, Conn	1		92
McSherrystown, Pa	1		52
Rochester, N. Y	3		235
Rutland, Vt	1		80
Springfield, Mass	1		303
Troy, N. Y	1		183
Wheeling, W. Va	1		62

Hospital Srs. of St. Joseph.

Winooski, Vt	2		70

St. Joseph of Peace.

Jersey City, N. J	2		83

St. Mary.

Lockport, N. Y	1		120

Ursulines.

Brunswick, Md	1		6
Fishkill, N. Y	1		40
Frostburg, Md	1		16
New Rochelle, N. Y	1		51
New York City, Bedford Park	1		63
Pittsburg, Pa	1		26
Wilmington, Del	1		13

Venerini Sisters.

Lawrence, Mass	1		16

Visitation.

Catonsville, Md	1		46
Frederick, Md	1		39
Georgetown, D. C	1		55
Parkersburg, W. Va	1		50
Richmond, Va	1		20
Wheeling, W. Va	1		50
Wytheville, Va	1		16

SECULAR LADIES AND PUPILS

Cenacle, Brighton, Mass	2		90
" Newport, R. I	4		116
" New York, N. Y	4		180
Charity, Convent Station, N. J., School Teachers	1		124
" Wellesley Hills, Mass., " "	1		82
Franciscans, Peekskill, N. Y.—Boys and Girls	1		800
Good Shepherd, Georgetown, D. C.—Children	1		80
Holy Child, Phila., Pa.—Professional Women	1		75
Marie Reparatrice, N. Y. City—Business Women	1		50
Sacred Heart, Halifax, N. S	1		125
" " New York City, (Aqueduct Ave.)	1		16
" " " " " (Manhattanville)	2		240
" " " " " Rochester—Alumnæ	1		91
" " Torresdale, Pa.—Alumnæ & Wkg. girls	1		295
St. Joseph, Jersey City, N. J.—Blind	1		120
Visitation, Georgetown, D. C.—Alumnæ	1		70
Brentwood, N. Y.—Public School Teachers	1		116
Manchester, N. H.—Teachers	1		64
Mt. Loretto, S. I.—Boys, Girls and Blind	3		1050
Springfield, Mass.—School Teachers	1		65

RETREATS		RETREATANTS
To Priests	37	3834
To Seminarians	4	386
To Religious Men	5	176
To Laymen	4	785
To Religious Women	179	15387
To Secular Ladies and Pupils	30	3849
Total Retreats	259	Total Retreatants 24457

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1914.

To Diocesan Clergy.

Columbus	2	Grand Rapids	1
Denver	2	Peoria	1
Duluth	1	St. Joseph	1
Fort Wayne	1		

To Religious Men.

Christian Brothers, Chicago, Ill	1
" " St. Louis, Mo.	1
Congr. of St. Viateur, Bourbonnais, Ill	1

To Religious Women.

Sisters of St. Augustine.

Lakewood, O.	2

Benedictine Sisters.

Sturgis, S. D.	2
Duluth, Minn.	2

Bernardine Sisters.

Nebraska City, Neb	1

Sisters of Blessed Sacrament.

Chicago, Ill.	1
Columbus, O.	1
Winnebago, Neb.	1

Srs. Charity of Leavenworth.

Leavenworth, Kans	2

Srs. Charity of Cincinnati.

Mt. St. Joseph, O	1

Srs. Charity of Nazareth.

Covington, Ky.	1
Mt. Vernon, O.	1
Nazareth, Ky.	2
St. Vincent, Ky.	1

Sisters of Charity—(Grey Nuns.)

Toledo, O.	1

Sisters of Charity, B. V. M.

Chicago, Ill.	6
Council Bluffs, Ia	1
Davenport, Ia.	1
Dubuque, Ia.	4
Des Moines, Ia.	1
Kansas City, Mo.	1
Lyons, Ia	1
Milwaukee, Wis.	2
Muscatine, Ia.	1
St. Louis, Mo.	1
Wichita, Kans.	1

Sisters of Christian Charity.

Chicago, Ill.	1
Detroit, Mich	1
New Ulm, Minn.	1
St. Louis, Mo.	2
Wilkesbarre, Pa.	2

Daughters of the Heart of Mary.

Chicago, Ill.	1
Cleveland, O.	1

Dominican Sisters.

Akron, O.	1
St. Charles, Ill.	1

Felician Sisters.

Milwaukee, Wis.	1

Franciscan Sisters.

Alliance, Neb.	1
Buffalo, N. Y.	1
Chicopee, Mass.	1
Columbus, O.	1
Kansas City, Mo.	1
La Crosse, Wis.	2
Milwaukee, Wis.	1
O'Neill, Neb.	1
Tiffin, O.	1

Sisters of the Good Shepherd.

Carthage, O.	1
Chicago, Ill.	4
Cincinnati, O.	1
Cleveland, O.	1
Detroit, Mich.	1
Indianapolis, Ind	1
Milwaukee, Wis.	2
Newport, Ky.	1
Omaha, Neb.	1
Peoria, Ill.	1
Sioux City, Ia.	1
St. Louis, Mo.	3

Sisters of the Holy Child Jesus.

Chicago, Ill.	1
Cheyenne, Wyo.	1

Sisters of the Humility of Mary.

Ottumwa, Ia.	1
Villa Maria, Pa.	1

Oblate Sisters of Providence.

Leavenworth, Kan.	1

Sisters of Loretto.

Florissant, Mo.	1
Kansas City, Mo.	1
Springfield, Mo.	1
St. Louis, Mo.	1

Ladies of Loretto.

Toronto, Ont. 1
Niagara Falls, Ont. 1
Joliet, Ill. 1

Sisters of Mercy.

Big Rapids, Mich. 2
Cedar Rapids, Ia. 2
Chicago, Ill. 5
Cincinnati, O. 1
Clinton, Ia. 1
Council Bluffs, Ia. 1
Dubuque, Ia. 1
Fort Dodge, Ia. 1
Milwaukee, Wis. 1
Oklahoma City, Okla. 1
Omaha, Neb. 2
Ottawa, Ill. 1
Sioux, City, Ia. 1
St. Louis, Mo. 2
Springfield, Mo. 1
West Dubuque, Ia. 1

Srs. of Notre Dame of Namur.

Cincinnati, O. 2
Columbus, O. 1
Dayton, O. 1
Reading, O. 1

Srs. of Little Company of Mary.

Chicago, Ill. 1

Sisters of Notre Dame.

Cleveland, O. 2
Covington, Ky. 1
Toledo, O. 1

School Srs. of Notre Dame.

Belleville, Ill. 1
Green Bay, Wis. 1
Mankato, Minn. 2
Marinette, Wis. 1
Marshfield, Wis. 1
Prairie du Chien, Wis. 1
Quincy, Ill. 1

Sisters of Providence.

Holyoke, Mass. 1

Sisters of Providence—(Indiana.)

St. Mary's-of-the-Woods, Ind. 4

Little Sisters of the Poor.

Cleveland, O. 1
Milwaukee, Wis. 1

Missionary Srs. of the Sacred Heart of Jesus.

Chicago, Ill. 2

Sisters of St. Joseph.

Cincinnati, O. 1
Concordia, Kans. 1
Clinton, Mo. 1
Detroit, Mich. 1
Green Bay, Wis. 1
Port Arthur, Ont. 1
Peoria, Ill. 1
Stevens' Point, Wis. 2
St. Louis, Mo. 1
St. Paul, Minn. 3
West Park, O. 1

Sisters of St. Cunegunda.

Cleveland, O. 1

Srs. of Holy Family of Nazareth.

Utica, N. Y. 1

Poor Clares.

Omaha, Neb. 1

Srs. of Poor Handmaids of J. C.

Fort Wayne, Ind. 1

Sisters of the Precious Blood.

O'Fallon, Mo. 1
St. Louis, Mo. 1

Hospital Sisters of St. Joseph.

Chicago, Ill. 1

Ladies of the Sacred Heart.

Chicago, Ill. 1
Cincinnati, O. 1
Grosse Pointe, Mich. 1
Lake Forest, Ill. 1
Omaha, Neb. 1
St. Charles, Mo. 1
St. Joseph, Mo. 1
St. Louis, Mo. 2

Ursuline Sisters.

Alton, Ill. 1
Cleveland, O. 1
Frontenac, Minn. 1
Louisville, Ky. 2
Nottingham, O. 1
Paola, Kan. 1
Springfield, Ill. 1
St. Joseph, Ky. 1
York, Neb. 1
Youngstown, O. 1

Visitation Nuns.

Dubuque, Ia. 1
Evanston, Ill. 1
Springfield, Mo. 1
St. Paul, Minn. 1
St. Louis, Mo. 1

To Lay Persons.

Laymen—Brooklyn, O.; Mankato, Minn.; Milwaukee, Wis.; Prairie du Chien, Wis.; St. Mary's, Kan.; St. Louis, Mo.

Laywomen—Cincinnati, O.; Denver, Col.; Grosse Point, Mich.; Kansas City, Mo.; Lake Forest, Ill.; Mankato, Minn.; Omaha, Neb.; Prairie du Chien, Wis.; Sioux City, Ia.; St. Louis, Mo.

Laymen. 15
Laywomen. 15
Inmates of Good Shepherd Convents. 8
" " Homes of the Aged. 1

Total 39

Summary of Retreats.

To Diocesan Clergy	10
" Religious Communities	191
" Lay Persons	39
Total,	240

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE FROM JUNE 1 TO OCTOBER 1, 1914.

To Diocesan Clergy.

San Antonio, Tex. 1
Natchez, Miss. 1
Charleston, S. C. 1

To Religious Men.

Christian Brothers, Memphis, Tenn. 1
Brothers of Mary, San Antonio, Tex. 1
Brothers of the Holy Cross, New Orleans, La. 1
Brothers of the Sacred Heart, New Orleans, La. 1
" " " " " Bay St. Louis, Miss. 1

To Religious Women.

Sisters of Blessed Sacrament.
Nashville, Tenn. 1

Sisters of Charity of Nazareth.
Yazoo City, Miss. 1

Sisters of Christian Education.
Ashville, N. C. 1

Daughters of the Cross.
Shreveport, La. 1

Dominican Sisters.
Nashville, Tenn. 1
Memphis, Tenn. 1
New Orleans, La. 1
Galveston, Tex. 1

Sisters of St. Francis.
Augusta, Ga. 1
Pawhusky, Okla. 1
Purcell, Okla. 1
Savannah, Ga. 1

Sisters of Incarnate Word.
Corpus Christi, Tex. 1
Houston, Tex. 1
Fort Worth, Tex. 1

Srs. of St Mary of Good Counsel.
Fort Worth, Tex. 1

Immaculate Conception.
Labadieville, La. 1

Sisters of Mercy.
Atlanta, Ga. 1
Augusta, Ga. 2
Charleston, S. C. 1
Jackson, Miss. 1
Macon, Ga. 1
Mobile, Ala. 1
Nashville, Tenn. 1
New Orleans, La. 1
Savannah, Ga. 1
Selma, Ala. 1
Sumter, S. C. 1
Vicksburg, Miss. 1
Washington, Ga. 1

Sisters of the Holy Names.
Key West, Fla. 1
Tampa, Fla. 1

Sisters of Mt. Carmel.
New Orleans, La. 1

Sisters of Loretto.
Montgomery, Ala. 1

Sisters of St. Joseph.
Augusta, Ga. 1
St. Augustine, Fla. 1
New Orleans, La. 1

Missionary Srs. of S. Heart.
New Orleans, La. 1

Sisters of the Holy Family.
New Orleans, La. 1

Sisters of the Holy Cross.
New Orleans, La. 2

Sisters of Perpetual Adoration.
New Orleans, La. 1

Little Sisters of the Poor.
Nashville, Tenn. 1
New Orleans, La. 2

Sisters, Magdalens.
New Orleans, La. 1

Sisters of the Sacred Heart.
Grand Coteau, La. 1
St. Michael's, La. 1
New Orleans, La. 1

Ursulines.
Bryan, Tex. 1
Columbia, S. C. 1
Dallas, Tex. 1
Galveston, Tex. 1
New Orleans, La. 1
San Antonio, Tex. 1

Visitation.
Mobile, Ala. 1

Laymen.

Grand Coteau, La. 1
Battle's Wharf, Ala. 1
Long Beach, Miss. 1
Spring Hill, Ala. 1

Secular Ladies, Etc.

Grand Coteau, La.	2
St. Michael's, La.	1
Shreveport, La.	1
New Orleans, La.	1
Good Shepherd Penitents, New Orleans, La.	1
Little Sisters of Poor, Old People, New Orleans, La.	2
" " " " " " Nashville, Tenn.	1

SUMMARY OF RETREATS.

To Diocesan Clergy	3
" Religious Men	5
" Laymen	4
" Religious Women	57
" Secular Ladies, etc.	9
Total Retreats	78

WASHINGTON. *The Mission and Third Sunday Brigade.* On Sunday, January 11, 1914, there began in St. Aloysius' Church a two weeks Mission given by Fathers A. G. Brown, S. J., and J. P. Green, S. J. The first night of the Mission all the seats in the church were taken, and some benches in the sanctuary. This was the poorest attendance of the women. Every evening the crowds increased until at the closing exercises at 3.30 P. M. the following Sunday, every available space was occupied by the women. The results were most gratifying in the Confessional and at the altar railing. Leaving the church after the closing services of the women's week Father McDonnell told the women that he surrendered. He had given up hope that the men would outnumber the women. He had already sent a postal card to some 1800 men which read as follows:

Come to the Mission !! Come to the Mission !!! I am terribly discouraged, in fact I am almost in despair; yet when I recall what you have done in the past I take heart, but it looks bad. I fear the men will not equal the number of the women, however it remains to be seen whether or not the men will come up to the scratch. You have done it before and you will do it again. We must have a magnificent crowd for the men's Mission, 7.30 Sunday evening. I make an earnest appeal to you to do your part—go out, bring in those we cannot reach. Do something to atone for the wrongs you have done. Remember next Sunday night at 7.30 we must pack the church as never before. I will meet you there.

Devotedly yours,

E. DeL. McDonnell, S. J.

That evening at 7.30 the men's Mission opened. At seven o'clock the church was nearly filled. At 7.30 every seat, the 200 chairs, and every bench was taken and men were packed at the doors. On the first night the men outdid the very best that the women had done. On Monday night Father Rector had removed some of the chairs, thinking of course that he would not have such a crowd,

but they came back in greater numbers. Tuesday night he got an additional 100 chairs, Wednesday night 100 more and Thursday night 50 more, making in all 450 chairs. On the closing night of the men's Mission a conservative estimate, made by the Missionary Fathers and the Fathers of the house, placed the number at 2,200. A flash-light picture was taken, but unfortunately although there were six windows in the church not more than four and a half could be gotten into the picture, thus eliminating over 300 men. This evening the men were packed in the sacristies, in the tribunes over the altar, on the altar steps, and in every available spot. Father McDonnell sent out 110 invitations to Catholic Senators and Congressmen, some twenty attended the Mission, among whom was Senator Ransdell of Louisiana. Representatives Murray of Boston, Coury and Connolly of New York, Casey of Penna., Konop of Wisconsin, Gilmore of Illinois, Kinkead of New Jersey, Reilly and Donovan of Conn. Six of these Representatives went to daily Communion at the 5.30 Mass. There were some 14,000 Communions given during the two weeks, 7,800 Confessions were heard, and there were 68 in the convert class. There were many who had been away from their duty ten, twenty and some even fifty years. The Men's Third Sunday Brigade was increased by some 400 additional members, and a larger number of names of women were added to the Sodalities. It is the general opinion of our people, who can remember missions in years gone by, that there never had been in St. Aloysius such immense crowds. The Fathers and the people of the parish have every reason to thank God for the abundant graces vouchsafed during this holy mission.

The Novena of Grace and the League of the Sacred Heart. The Novena of Grace, in honor of St. Francis Xavier, was more largely attended this year than last. The church was filled at the 7 and 8.30 o'clock Masses, and at 5 and at 7.30 o'clock in the evening the upper and lower churches were filled. A great number of favors were granted through this Novena, some of them very wonderful.

The Novena in honor of the Sacred Heart was also a very great success, and, whereas, in former years it was poorly attended, this year the church was filled at the 9 o'clock Mass, and at 5 P. M. and at 7.30 in the evening, the upper and lower churches were crowded. This result was obtained through the combined efforts of all the Fathers in the pulpit and confessional, and especially through the efforts of the League Director. The brother sacristan stated that five ciboriums and almost all of a sixth were emptied on the morning of the feast. This, as far as we know, is a record for this church. The League of the Sacred Heart was also greatly increased in numbers, and we have now

some 380 promoters, and over 70,000 leaflets are given out every month.

Solemn Requiem Mass for Our Holy Father Pope Pius X. On the confirmation of the news of the death of Pius X, and Very Rev. Father General, the prayers of the congregation were asked and the De Profundis bell was ordered to be tolled every evening at 6 o'clock until the election of a new Pontiff. The interior and exterior of the church was heavily draped, and the National Colors, upon our schools, were placed at half-mast. The Papal flag between two American flags were hung out at half-mast in front of the church.

On August 28th, there was a solemn requiem Mass for the repose of the soul of our late Sovereign Pontiff. Father McDonnell sang the Mass and preached the sermon. The church was crowded in spite of the most inclement weather, which continued all morning. On the Sunday following the children of the parish were gathered together at the 8 o'clock Mass celebrated by Rev. Father Rector, and received Holy Communion for the repose of the soul of Pius X, and in gratitude for the great privilege granted them by their deceased Father of receiving Holy Communion at so early an age. Over 1000 children were present.

Solemn Requiem Mass for Very Rev. Father General.—On August 31st, at 9 A. M., the community, together with a large representation from Georgetown, recited the office of the dead. At 9.30 was the solemn requiem Mass, and the people came out in gratifying numbers. Following the time honored custom the Dominican Fathers were the officers of the Mass. The celebrant was the Rev. Augustine Waldron, Prior of the Dominican House of Studies at the Catholic University, and a former pupil of Very Rev. Father Wernz; the Deacon was Rev. Ambrose Dempsey, O. P., and Sub-Deacon Rev. William Leo Whalen, O. P. The Mass was said in the presence of His Excellency the Apostolic Delegate. There were fifty three priests present in the sanctuary. The last absolution was given by the Apostolic Delegate.

The Truth Society.—Here in the Capital, the heart of the nation, the enemies of the Church and of the Society are concentrating their efforts for adverse legislation against us, and they have already made some headway in their endeavors to control the education of the land. The press here is hostile to us, and one paper especially during the past two years has gone out of its way to misrepresent and discredit us. That grand demonstration of the Knights of Columbus, in this city, on the occasion of the unveiling of the Columbus statue, was almost wholly disregarded in the columns of this paper. Through the efforts of this paper the President was induced not to attend the Knights of

Columbus banquet. In its columns was published a great scandal that we had succeeded in suppressing in the other dailies. It was this paper again on two other occasions published scandalous reports. It established a campaign against a Catholic judge and that judge was removed, and finally, by demanding an investigation altogether unjustifiable, of the House of the Good Shepherd Sisters, aroused the indignation of the Catholics of the city. From time to time in other dailies here there appeared bigoted attacks which at last caused us to establish the Aloysius Truth Society. Its first president was Father Augustus J. Duarte, S. J. The name of the society was changed later on to the Washington Truth Society and Father J. Mullaly was its second president. Mr. Joseph Ryan is secretary, Rossa F. Downing and James F. Mullaly are the counsellors for the Society, whilst our letterheads contain a formidable array of the local clergy. The Truth Society has many activities, and has accomplished considerable good since its establishment.

WORCESTER. *Holy Cross College. Sodality Work.*—The Sodality did a great deal of charitable work during the year. The students were most edifying in their efforts to do good, and left many substantial proofs of their charity. Four hundred copies of the "Queen's Work" were disposed of by the student body. Many subscription books were taken away by the students, who promised to work faithfully during the summer in securing subscriptions. The profits of their labor were to be turned into the Sodality fund. The new diploma of the Sodality arrived just as the students left for home, and was mailed to the Seniors. The diploma is a beautiful piece of work, done in purple and black, and stamped with the Sodality seal.

HOME NEWS. *Woodstock Faculty for 1914-1915.*—Father J. F. Hanselman, Rector; Father J. A. McEneany, Minister; Father T. Barrett, Spiritual Father; Father W. J. Brosnan, Special Metaphysics; Father J. A. Brosnan, Chemistry; Father J. A. Cahill, Special Metaphysics, Pedagogy; Father D. J. Callahan, General Metaphysics; Father H. T. Casten, Evening Dogma; Father H. A. Coffey, Classics, Sacred Oratory, Hebrew; Father P. R. Conniff, Short Course; Father J. F. Dawson. Physics; Father W. Drum, Scripture, Hebrew; Father W. J. Duane, Prefect of Studies, Morning Dogma; Father C. J. Hennessy, Procurator; Father M. P. Hill, Christian Art; Father C. V. Lamb, Ethics; Father J. T. Langan, Fundamental Theology, Morning; Father J. J. Lunny, Moral; Father P. Lutz, Fundamental Theology, Evening, History of Dogma; Father H. Papi, Canon Law; Father R. Walsh, Special

Metaphysics; Father J. M. Woods, Ecclesiastical History, Woodstock Letters, Teachers' Review.

Ordinations.—On June 26, 27, and 28 Ordinations took place at Woodstock The first Mass was said on June 29. The priesthood was conferred on the following.

Of the California Province:—Joseph Sullivan.

Of the New Orleans Province:—Michael J. Cronin, Timothy Cronin, Patrick S. Cronin.

Of the N. M. Col. Mission:—William T. Fitzgerald, Frederick M. Lupi, Vincent M. Dente, Thomas A. Iorio, Peter M. Telese, Joseph M. Sorrentino, Robert M. Libertini.

Of the Md.-N. Y. Province:—Gerald C. Treacy, Francis A. Byrne, Thomas B. Chetwood, Eugene T. Kenedy, John G. Mahoney, Owen S. Murphy, Edward P. Duffy, Joseph F. Ford, Joseph A. Murphy, Louis J. Young, Ferdinand A. Muth, Leo T. Butler, Vincent S. McDonough.

Major orders were conferred by the Apostolic Delegate, John Bonzano, Archbishop of Melitene. On March 4th Minor Orders were conferred on twenty six first year Philosophers by Bishop Corrigan.

All our Theologians and Philosophers who were making their course at Valkenburg and Innsbruck were recalled to Woodstock during the Summer because of the war, which it was feared would indefinitely postpone or even entirely prevent the opening of some of our European Scholasticates this year.

Two Philosophers, Scholastics of the Mexican Province, lately arrived here. They were members of our house of Studies at Tepotzotlán which was taken by the Constitutionalists on August 7th.

Celebration of the Centenary.—Shortly after the return from the Villa, Rev. Father Rector outlined the particular manner in which the community, in keeping with the wishes of Very Rev. Father General and Rev. Father Provincial, would celebrate in common the centenary of the Restoration. In accordance with these instructions, the triduum preceding the day of anniversary began with a solemn High Mass of requiem for all the deceased members of the Society. On Friday the seventh, solemn High Mass of Thanksgiving was offered by Rev. Father Rector. At both of these exercises the entire community assisted and took part in the Gregorian chant, which has become a very special feature of the chapel services at Woodstock. On the day itself of the centenary, the Blessed Sacrament was exposed all day in the domestic chapel, and Fathers, Scholastics and Brothers passed the day in hours of adoration. During the triduum there was benediction of the Blessed Sacrament every evening, and at night appropriate points for the morning meditation were given to the community by the Spiritual Father. At the solemn Benediction, Friday

the seventh, the act of consecration of the whole Society to the Sacred Heart of Jesus was read by Reverend Father Rector. Owing to the absence of many of the Fathers of the Faculty, who during August were engaged in the summer work of retreats, the literary academy, which was a prospected part of the celebration, had to be deferred from August until after the beginning of schools. On the 27th of September, therefore, the feast of the Confirmation of the Society, this academy was presented by Philosophers and Theologians before the entire assembly of the community. There was an English Poem by Father T. B. Chetwood, and a Latin Ode by Mr. A. Dimichino; Mr. G. D. Bull read a paper on the Birth, Growth and Suppression of the Society and Mr. J. P. Meagher, an essay on "Pius VII and the Restoration." The program was concluded by another paper on "The New York-Maryland Province" by Father G. C. Treacy. The literary part of the academy was varied by the choral pieces of the Glee Club and by the instrumental selections of the orchestra. Mr. E. Swift also sang "Arm, Arm, ye Brave" from "Judas Maccabaeus."

LIST OF OUR DEAD IN NORTH AMERICA

From October 1, 1913, to October 1, 1914.

	Age	Soc.	Time	Place
Fr. Victor Hudon	67	48	Oct. 4, 1913	Sault-Au-Recollet
Fr. William F. Gregory	61	42	Oct. 8, "	Georgetown, D. C.
Fr. James F. X. Hoeffer	62	45	Oct. 14, "	Chicago
Fr. Thomas J. Young	40	20	Oct. 14, "	Baltimore
Fr. Edward J. Gleeson	62	43	Oct. 22, "	Chicago
Br. Camillus Houssoy	56	24	Oct. 26, "	Agnews, Cal.
Fr. Joseph Caruana	78	54	Oct. 29, "	Desmet, Idaho
Fr. Augustin Porta	53	36	Nov. 16, "	New Orleans
Br. Dennis Considine	68	46	Nov. 18, "	Philadelphia
Br. John Flood	94	52	Nov. 30, "	St. Andrew-on-Hudson
Fr. John Ryan	71	57	Dec. 16, "	Baltimore
Fr. Eugene Lefebvre	59	37	Jan. 27, 1914	Sudbury, Ont.
Fr. Paul Faget	55	38	Feb. 3, "	New Orleans
Br. Charles Steimer	53	27	Feb. 8, "	Philadelphia
Fr. William P. Brett	62	43	Feb. 15, "	Boston
Fr. Jeremiah F. X. Coleman	63	40	Feb. 24, "	New York
Fr. William J. Scanlan	75	55	Mar. 24, "	Boston
Br. Joseph Gignac	79	58	Mar. 29, "	Montreal
Br. Henry Delganno	56	38	Apr. 12, "	Santa Clara
Fr. Bartholomew Gmeiner	64	42	Apr. 23, "	Buffalo
Fr. Joseph Schmidt	54	37	Apr. 26, "	Jersey City
Fr. John Downey	80	60	May 3, "	Spring Hill
Br. William J. Devine	75	52	May 5, "	Florissant
Br. Michael J. Naughtan	55	35	May 10, "	near Belize, B. H.
Fr. Clement J. Alten	58	25	May 20, "	Buffalo
Fr. Jerome Daugherty	66	49	May 24, "	New York
Fr. William Kean	45	24	May 30, "	New York
Br. James J. McNeive	70	47	June 24, "	Florissant
Br. James Volz	54	36	July 10, "	Florissant
Fr. Louis Kramer	75	57	July 24, "	Toledo
Br. Thomas McShea	77	33	July 26, "	St. Andrew-on-Hudson
Br. Joseph Berg	53	24	Aug. 1, "	Cleveland
Br. Anthony Dooher	88	63	Sept. 2, "	Fordham
Br. John Dowdle	71	49	Sept. 2, "	Worcester
Br. Aloysius Talamo	84	63	Sept. 2, "	Albuquerque
Br. Joseph Bickel	67	30	Sept. 4, "	Brooklyn, O.
Fr. Edward Raymond	50	32	Sept. 9, "	New York
Br. William Hill	84	56	Sept. 20, "	Woodstock
Fr. Daniel Hutchinson	36	13	Sept. 29, "	New Orleans

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Requiescant in Pace.

Students in our Colleges in the United States and Canada, Oct. 1, 1914.

	No. of Students	D. Schol.	Boarders	College Course	High School	Preparat.	Special	Comm.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment Province.
Maryland.-N. Y.	*6227*	*5417*	*810*	*1868*	*3964*	*409*	*57*		*726*	*21*	695	695
Baltimore	318	318	.....	55	193	70	.....	.....	24	.....	24	
Boston	1745	1745	.....	500	1220	.....	†25	.....	268	.....	268	
Buffalo	465	465	.....	127	338	.....	†1	.....	11	.....	11	
Brooklyn	378	378	.....	75	281	22	.....	.....	26	.....	26	
Jamaica	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Jersey City	430	430	.....	70	360	70	.....	.....	5	.....	5	
N. Y.-Fordham (1)	770	580	190	210	475	85	.....	.....	.....	.....	-52	
St. Fran. Xav.	417	417	.....	.....	340	77	.....	.....	51	.....	51	
Loyola	62	62	.....	.....	29	33	.....	.....	1	.....	1	
St. Regis	‡240	240	.....	.....	240	.....	.....	.....	240	.....	240	
Philadelphia	423	423	.....	62	285	52	24	.....	80	.....	80	
Wash.-Gonzaga	120	120	.....	.....	120	.....	.....	.....	19	.....	19	
Georgetown (2)	288	108	180	198	83	.....	†7	.....	0	-2	-2	
Worcester	571	131	440	571	.....	.....	.....	.....	1	23	24	
Missouri	*4640*	*3921*	*719*	*752*	*3425*	*89*	*62*	*312*	*248*	*-7*	*241*	*241*
Belize	105	47	58	.....	48	57	.....	.....	.....	.....	17	
Chicago (3)	803	803	.....	110	680	.....	13	.....	55	.....	55	
Cincinnati	439	439	.....	60	379	.....	.....	.....	30	.....	30	
Cleveland	462	462	.....	65	397	.....	.....	.....	23	.....	23	
Detroit (4)	407	407	.....	69	338	.....	.....	.....	21	.....	21	
Milwaukee (5)	347	347	.....	65	224	.....	21	37	30	.....	30	
Omaha (6)	479	479	.....	139	338	.....	2	.....	40	.....	40	
Prairie du Chien	326	.....	326	62	144	14	21	85	.....	-7	-7	
St. Louis (7)	543	543	.....	110	402	.....	.....	31	2	.....	2	
Kansas City	424	89	335	42	230	18	5	129	.....	.....	-17	
Toledo (8)	305	305	.....	30	245	.....	.....	30	47	.....	47	
New Orleans	*946*	*644*	*302*	*110*	*481*	*344*	*1*		*54*	*16*	*70*	*70*
Augusta	51	51	.....	.....	30	20	1	.....	-12	.....	-12	
Galveston	102	102	.....	.....	48	54	.....	.....	12	.....	12	
Grand Coteau	130	30	100	30	90	10	.....	.....	5	10	15	
Mobile	202	.....	202	66	105	31	.....	.....	.....	6	6	
N. Orl.-(Im. Conc.)	287	287	.....	.....	152	135	.....	.....	71	.....	71	
Loyola (9)	24	24	.....	24	.....	.....	.....	.....	-21	.....	-21	
Shreveport	80	80	.....	.....	36	44	.....	.....	-1	.....	-1	
Tampa	70	70	.....	.....	20	50	.....	.....	0	.....	0	
California	.....											
Los Angeles	149	149	.....	8	141	.....	.....	.....	26	.....	26	
Missoula	62	62	.....	.....	62	.....	.....	.....	15	.....	15	
San Francisco (10)	457	457	.....	59	210	168	20	.....	-8	.....	-8	
Seattle	122	122	.....	16	78	28	.....	.....	0	.....	0	
Spokane (11)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Tacoma	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Santa Clara (12)	340	138	202	123	217	.....	.....	38	-12	-18	-30	
Colorado-N. Mex.	*175*	*80*	*95*	*44*	*112*	*19*			*-15*	*-20*	*-35*	*-35*
Denver	175	80	95	44	112	19	.....	.....	-15	-20	-35	
Canada	*1218*	*629*	*526*	*632*	*199*	*275*	*11*	*25*	*-51*	*16*	*-35*	*-35*
Montreal-St. Mary's	581	334	247	451	.....	130	.....	.....	3	46	49	
Loyola	247	154	93	37	161	49	.....	.....	-5	20	15	
St. Boniface	250	81	106	150	.....	64	11	25	-55	-42	-97	
St. Fran. Xavier's	70	30	40	.....	.....	.....	.....	.....	1	5	6	
Sacred Heart	70	30	40	.....	38	32	.....	.....	5	-13	-8	
TOTAL IN COLLEGES	14336	11610	2654	3612	8889	1332	151	375	981	8	939	939

† A. M. in course. ‡ New Free High School. Only first year class this year. A percentage of 90 in entrance examination required for admission. Only parochial school graduates eligible

	Law	Med.	Dent.	Pharm.	Engineer.	Finance	Sociol.	Music	Total.
(1)	425	315	.....	76	.....	.....	.....	.....	816
(2)	884	78	126	.....	.....	.....	.....	.....	1088
(3)	118	398	.....	41	22	.....	54	.....	633
(4)	74	.....	.....	.....	47	.....	.....	.....	121
(5)	152	124	178	67	65	76	.....	372	1034
(6)	169	153	112	93	.....	.....	.....	.....	527
(7)	209	189	244	.....	.....	141	.....	.....	783
(8)	30	.....	.....	.....	.....	.....	.....	.....	30
St. Xav	.....	.....	.....	.....	.....	112	.....	.....	112
(9)	46	.....	23	76	.....	.....	.....	.....	145
(10)	88	3	.....	.....	15	.....	.....	.....	106
(11)	.....	.....	.....	.....	.....	.....	.....	.....	.....
(12)	38	5	.....	.....	43	.....	.....	.....	86

Total in Colleges..... 14336 University Total 5481

Grand Total..... 19817

Total in Colleges 1913 15410 University Total 1913 5081

Ministeria Spiritualia Prov. Maryland.—Neo-Eboracensis, a die 1ª Jul. 1913 ad diem 1ᵃᵐ Jul. 1914

DOMICILIA	*Baptizati*	*Conversi*	*Confess.*	*Commun.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵃᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Nosoc.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Fœdus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch*	*Schol. Domin.*
BALTIMORE	56	25	56559	21515	31	7	51	130	22	25	291	185	2	4	1	.....	1	4	7	333	322	1836	3	570	1800	.....	.....	155
BOSTON COLLEGE	265	34	205294	186515	4	2	2630	.....	460	520	947	1393	2	10	11	4	14	5	17	1807	12	711	5	910	900	.....	.....	1
" St. Mary's	115	17	63748	59970	25	7	758	224	367	.....	724	207	...	3	.....	.....	2	4	2	648	522	1020	6	600	470	362	351	1111
" Holy Trinity	120	12	30902	3258	38	3	54	595	71	.....	201	57	...	1	.....	1	1	1	.....	54	1	224	4	2089	1800	216	212	.....
BOWIE	80	7	7665	7560	13	.....	30	140	50	.....	106	124	...	.....	.....	.....	1	...	.....	.....	.....	50	.....	.....	270	.....	.....	180
BROOKLYN	64	13	41734	34900	22	4	28	256	67	122	446	143	...	5	4	.....	.....	2	4	41	.....	300	4	410	600	.....	.....	250
BUFFALO, CANISIUS	167	44	129228	25584	60	12	656	832	222	7	772	520	...	14	2	1	1	3	12	986	104	570	10	1140	1666	158	159	350
" ST. ANN'S	265	8	90701	172400	81	3	237	783	216	250	148	151	...	1	.....	.....	.....	...	.....	114	.....	2174	.....	1585	.....	670	654	432
GEORGETOWN COLLEGE	16	7	20500	70821	4	.....	23	.....	5	.....	186	40	1	9	.....	2	.....	3	2	312	.....	2	5	530	280	.....	.....	.....
" Holy Trinity	145	14	28401	45269	26	.....	90	125	100	.....	255	38	...	2	1	.....	.....	2	1	38	.....	870	1	490	1200	186	120	400
JAMAICA MISSION	3081	451	94187	186615	164	5	555	1313	700	902	987	861	..	4	1	7	10	2	5	300	253	1917	20	1997	3217	1582	2552	1524
JERSEY CITY	126	29	96336	163800	62	3	591	226	220	20	564	204	...	7	4	1	5	4	2	15	6	2000	8	1010	7300	410	465	950
KEYSER ISLAND	.....	.....	1450	2500	.....	.....	.....	.....	.....	.....	.....	.....	2	2	.....	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
LEONARDTOWN	298	15	36515	59071	63	5	154	289	270	.....	367	410	...	2	2	2	6	4	6	54	9	417	14	1195	1565	50	60	1044
MISSIONARIES	.....	502	226593	540925	.....	129	.....	700	739	1187	2000	1050	3	14	2	.....	129	..	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	145	16	134921	218584	88	3	890	291	454	126	952	349	5	9	1	3	10	10	17	1678	5	2394	5	2004	10000	520	535	120
" Fordham	13	17	36921	102836	8	1	36	777	137	105	692	144	2	27	6	1	.....	...	10	193	325	215	7	1358	1005	.....	.....	475
" St. Ignatius Loyola's	752	96	108296	287690	167	33	1936	440	429	484	756	162	2	9	5	3	1	6	7	4346	700	24187	15	3994	5500	836	823	420
" B.V.M. Lauretanæ	557	.....	35310	66115	152	.....	78	215	250	.....	296	128	...	3	.....	.....	3	7	3	60	8	600	8	1061	11115	315	300	875
" Kohlmann Hall	4	3	9186	41025	.....	.....	2	10	.....	.....	99	198	10	10	13	*32	17	2	18	.....	.....	.....	1	10	.....	.....	.....	.....
PHILADELPHIA, Gesù	196	49	208469	352238	102	13	308	385	486	.....	714	256	...	16	9	4	9	4	17	1280	130	1850	.....	2550	15000	530	540	1230
" St. Joseph's	75	18	57350	23875	16	.....	69	54	64	207	204	71	...	1	.....	.....	.....	2	1	83	.....	341	1	250	1150	148	174	.....
ST. ANDREW'S, POUGHKEEPSIE	176	23	54400	98293	5	5	2016	209	25	42	668	226	...	8	3	64	1	1	1	1478	114	2686	2	280	420	.....	.....	55
ST. INIGO'S	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ST. THOMAS'	146	10	6350	6500	29	6	35	150	225	.....	125	115	...	.....	.....	.....	.....	.....	.....	.....	.....	80	3	345	625	.....	.....	240
WASHINGTON	181	58	65855	172165	70	26	144	194	285	326	599	70	..	8	1	.....	3	5	2	89	52	2080	2	2752	4000	496	572	1032
WOODSTOCK	34	5	31394	76157	9	....	45	95	60	6	389	132	3	18	17	.....	1	...	3	53	.....	728	.....	90	150	.....	.....	150
WORCESTER	36	1	29975	56910	.....	.....	1	367	1	.....	328	204	...	17	.....	1	.....	...	6	.....	.....	.....	1	125	425	.....	.....	.....
SUMMA	7113	1474	1908240	3083031	1219	267	11417	8800	5925	4329	13816	7438	32	204	84	133	215	71	146	13962	2563	47252	125	30480	70458	6479	7417	10994

*Laymen.